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Catalogue
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1501

VOLUME IX
(PERSIAN MSS.)

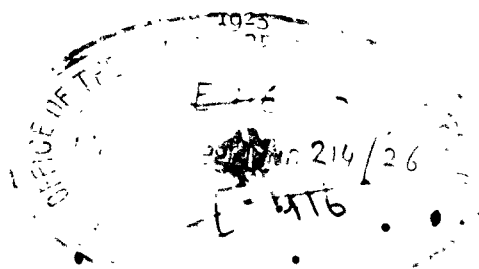
PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

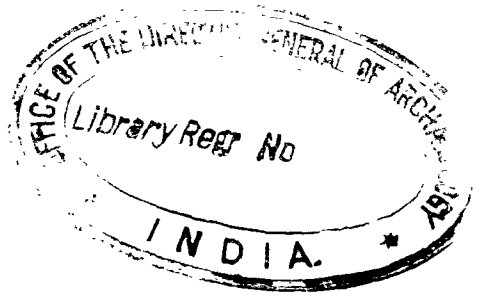


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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias; Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention:

- No. 795. An autograph copy of *Madâr-ul-Afâdil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Aurang-zib.
- No. 814. *Muntakhab-i Bahâr-i-Ajam*, an autograph copy of Indarman's abridgment from his master Tek Chând Bahâr's exhaustive dictionary *Bahâr-i-Ajam*.
- No. 817. *Maşâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abû 'Abd Ullah Husayn bin Aḥmad uz-Zûzanî, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastûr ul-Lugât*, a rare old grammatical dictionary, by Abû 'Abd Ullah ul-Husayn bin Ibrâhim un-Naṭanzî, died A.H. 499 = A.D. 1106.
- No. 820. *Tâj ul-Maşâdir*, by Aḥmad bin 'Ali ul-Maqqarî, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822. *Kitâb ul-Maşâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustî.
- Nos. 823-824. *Muḥaddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Mahmūd bin Umar ush-Shaybānī.

No. 849. A rare work on prosody and rhyme, written for Abd Ullah Qutub Shāh, by Ulfatī Husaynī Sāwajī.

No. 869. An extremely rare and valuable copy of the fourth *Daftar* of Abul Faḍl's letters.

No. 906. An accurate and well-written copy of *Durrat ut-Tāj*, a vast encyclopædia of philosophical sciences written about A.H. 700 = A.D. 1300, by Qutb-ud-Din Shirāzī (d. A.H. 710 = A.D. 1310) for Dubāj, or king of Gilān. Dated A.H. 1027.

No. 910. *Jawāhir ul-Ulūm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humāyūn, by Muḥammad Faḍil Ali us-Samarqandī.

No. 927. A correct and beautifully written copy of Husayn Maybudī's commentary on Ali bin Abū Tālib's *Diwān*, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the *Wiṣāyâ-i Nizām ul-Mulk*.

No. 943. A very beautiful and correct copy of Sāyyid Ali Hamadānī's *Dakhīrat ul-Mulūk*, dated A.H. 968.

No. 948. *Nafā'is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah Ali Khān Fārūqī, the eleventh King of Khândīsh, by Abd ul-Latif Munshi.

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield's appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khân Aẓam Tātār Khân might order a number of 'Ulamâ at Delhi to compile *Al-Fatâwâat-Tātārkhâniya* in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.

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ERRATA.

Page		Line	
41	..	16	.. “المسنن” <i>should be</i> “المسنن”
98	..	34	.. “Nuk’ât” .. “Nikât.”
74	..	16	} .. “Ruqa’ât” .. “Ruq’ât.”
75	..	18	
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174	..	4	.. “Maşdarin” .. “Muşaddarin.”
177	..	4	.. “نانت سعاد” .. “نانت سعاد”

PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

fol. 30 : lines 14 : size $8\frac{1}{4} \times 6$: $6 \times 4\frac{1}{4}$.

صرف مير

SARF-I MÎR.

The well-known treatise on Arabic inflexion

Author : Abul Hasan 'Alî bin Muhammad bin 'Alî, called Sayyid Sharîf-ul-Jurjânî :

ابو الحسن على بن محمد بن على المعروف به سيد شريف
الجرجاني *

Beginning :—

ايدك الله في الدارين كلمات لغت عرب سه قسم آمد النسخ *

The Author, who was born A.H. 740 = A.D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dîn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779 = A.D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-ush-Shifâ, Shirâz. When Timûr conquered Shirâz, A.H. 789 = A.D. 1387, he sent Sayyid Sharîf to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d. A.H. 791 =

A.D. 1388). He returned to Shîrâz, where he died on Tuesday, 6 Rabî II, A.H. 816 = A.D. 1413. See Qabas-ul-Hâwî, vol. I, fol. 151^a (Lib. copy). Comp. also Ḥabîb-us-Siyar, vol. iii, juz 3, p. 89; S. de Sacy, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled صرف عمر, or according to Hâj-Khal. ii, p. 304, تصرف السند الشريف, is divided into three sections: noun (اسم), verb (فعل), and particle (حرف).

For other copies see Rieu ii, p. 522; W. Pertsch, Berlin Cat. pp. 180, 181 and 186, No. 1; E. G. Browne, Camb. Cat., p. 262, No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhâr Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح شافيه

SHARḤ-I SHĀFIYAH.

An exhaustive commentary on Ibn-ul-Ḥâjib's famous Arabic treatise on etymology and orthography الشافيه.

Commentator: Muḥammad Hâdî bin Muḥammad Ṣâlih Mâzan-darânî محمد هادي بن محمد صالح مازندراني.

Beginning:—

الحمد لله رب العالمين و بعد چنین میگوید ذرّه بيمقدار

تراب الافدام شيعيان ائمه اطهار عليهم السلام *

The Arabic original الشافيه by Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abi Bakr bin Yûnus, better known as Ibn-ul-Ḥâjib (d. A.H. 646 = A.D. 1248), is a supplement to the same author's well-known Arabic grammar الكافيه فى النحو (comp. Hâj. Khal. vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muḥammad Hâdî, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088 = A.D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Ḥasan 'Alī Khân.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No. 2435; Buhâr Lib. Cat. vol. i, p. 199. etc. Another commentary on الشافيه, by Muḥammad Sa'd with the *takhalluṣ* Ġālib, is noticed below. The Arabic original, with a Persian commentary by Muḥammad Ṣāliḥ Māzandarānī (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

ملت انقلاب جمل انہاست *

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 × 6; 6 $\frac{1}{4}$ × 4.

عافیہ شرح شافیه

‘ĀFIYAH SHARḤ-I SHĀFIYAH.

Another commentary on Ibn-ul-Ḥāḡib's same grammatical work الشافیه.

Commentator: Muḥammad Sa'd with the *takhalluṣ* Ġālib
محمد سعد المتخلص به غالب

Beginning :—

ستایش و بیایش بسیار سزاوار حضرت کورگاری که قوانین و قواعد

علم تصریف انج *

Muḥammad Sa'd Qurayshī of 'Azimābād (Patna) was a companion of 'Āqil Khân Rāzī (d. A.H. 1108 = A.D. 1696), governor of Dīhlī in Aurangzīb's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqāmāt-i Ḥarīrī, Kāfiyah, Shāfiyah and Tahḡīb, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azimābād. He also left two Diwāns in one of which he adopts the *takhalluṣ* Sa'd and in another Ġālib. See Safinah-i Khwushgû, fol. 30^a. His other works are: (1) قندیل, a commentary on the Arabic grammar المصباح of Nāṣir bin 'Abd-us-Sayyid ul-Muṭarrizī (see No. 778); (2) انتخاب بی بدل, a commentary on Jāmī's Arabic commentary on the کافیه of Ibn-ul-Ḥāḡib (see No. 776); (3) شرح نصاب الصبآن, a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Naṣr Farâhî (see Ethé Ind. Office Lib. Cat. No 2387): (4) *میران الاشعار*, a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement. p. 120 (where the author is called Muḥammad [B.] Sa'd): Bûhâr Lib. Cat. vol. i, p. 264.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore. 1878.

The MS. is defective at the end and breaks off with the following words:—

* *و خاطر فاطر در حل معائد دلیل و ایضاح غوامض مسائل*

Written in ordinary Ta'liq

Not dated: 19th century.

No. 772.

fol. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Hâjib's *الشافية*.

Beginning:—

*ستایش و نیایش بسید النجم **

In the conclusion of the present copy the commentator adds to his name the *takhalluṣ* *محمد سعد المنخلص* به غالب *Gâlib* and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 95; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2$

فصول اکبری

FUṢŪL-I AKBARÎ.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Alî Ilâhâbâdî *سید اکبر علی اله آبادی*.

The name is given so at the end of the MS., but the author

is generally known as *علي الكبير* (not *علي الكبير* as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words *هو العلي الكبير* in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great"

Beginning:—

* الحمد لله رب العالمين بدان علمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Aḥmad Lakhnawî, Lucknow, 1884; with another commentary by Ḥimâyat 'Alî Kâkûrawî, Lucknow, 1898. A commentary on the *Fuṣûl*, entitled *نوادير الوصول في شرح الفصول*, by Muḥammad Sa'îd Ullah of Râmpûr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.

Not dated: 19th century.

Scribe: سيد نجف علي عظم آبادي

No. 774.

fol. 62: lines 7; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fuṣûl-i Akbarî*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is *سد علي اكبر اله آبادي*

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated; 19th century.

No. 775.

fol. 52: lines 17; size $7\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUĠAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar *الكافية* of Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Ḥâjib (d. A.H. 646 = A.D. 1248)

Beginning:—

الحمد لله كما هو والصلوة على نبيه ووعيه و نعد حقير
..... محمد سليم را بخاطر فاتر رسيد النج *

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم Muḥammad Salīm.

In the preface a reference is made to كنز اللغة and قاموس.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. Khal. V, p. 6; G. Flügel, i, p. 162; Loth. Arab. Cat. p. 253 etc. etc.

A detailed Persian commentary on الكافيه, ascribed to Mir Sayyid Sharif Jurjânî (d. A.H. 816 = A.D. 1413) is noticed in Ethé. Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled مرآت, is noticed in Ethé. Bodl. Lib. Cat. No. 1662. 6; and a Turkish commentary on the same كافيه is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed, Lucknow, 1884); Abd-un-Nabî bin Abd-ur-Rasûl (lithographed, Kân-pûr, 1881); a metrical paraphrase by Maulawî Ibrâhîm (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations

Dated Dulqa'd, A.H. 1113.

No. 776.

fol. 122: lines 15: size $9 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

انتخاب بي بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181. xvii.

Commentator: Muḥammad Sa'd Ja'fari محمد سعد جعفري.

Beginning:—

سپاس فدسي اسس حضرت آفريد گاريرا سزاست النج *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muḥammad Sa'd of 'Azīmâbâd who wrote a commentary on the شأنه of the same Ibn-ul-Hâjib. See No. 771.

Written in ordinary Ta'liq.

Dated A.H. 1234.

The scribe of the earlier portion is سید حمزة علي and of the latter ميرزا علي ولد مير علام.

No. 777.

fol. 141 ; lines 15 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus :—

..... خالق دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری
معروض میدارد و بر صفحه التماس می نگارد *

Written in ordinary Ta'liq, by order of Khawâjah Qamar-ud-Din Khân.

Dated 1218 Faşlî

No. 778.

fol. 162 ; lines 17 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

تندیل

QINDÎL.

A commentary on Nâsir bin 'Abd-us Sayyid ul-Muṭarrizi's (*d.* A.H. 610 = A.D. 1213) well-known Arabic grammar المصباح (see Hâj. Khāl. Vol. V, p. 582 ; Loth. Arab. Cat. No. 890 ; printed by Baillie, Calcutta, 1802 ; Lucknow, A.H. 1262)

Commentator : Muḥammad Sa'd محمد سعد

Beginning :—

سپاس و ستایش بسیار و محمدمدت و آمین بی شمار الخ *

The commentator, who in the colophon of the following copy is said to be a native of 'Azīmâbâd (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hâjib's

الشأنیه (see No, 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Faṣlî. —

No. 779.

fol. 175 : lines 15 ; size $8\frac{3}{4} \times 6\frac{1}{2}$: $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated ; 19th century.

No. 780.

fol. 39 : lines 10 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARḤ-I MIṢBÂḤ.

Another commentary on the same Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Muṭarrizî un-Nahwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213 ; see Hâj. Khal. Vol. V, p. 582.

Beginning :—

اما بعد حمد الله ذي الانعام جاعل النحوى فى الكلام كالملىح فى الطعام
..... اما حرف شرط است كاهى در آغاز كلام آرند النح *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj. Khal. *loc. cit* ; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.

Dated 18 Rajab. A.H. 1231.

Scribe سجاد حسن

No. 781.

foll. 197, lines 15; size 10 × 6; 8 × 3 $\frac{3}{4}$.

منار الضوابط

MINÂR-UD-DÂWÂBIT.

A treatise on Persian grammar and prosody.

Author: 'Abd-ul Bâsiṭ عدد الباسط.

Beginning:—

عشق مجنون حسن اوصاف لیلی افروز است که داغ دلهای
تمذا الخ *

The work, is divided into 17 *Bâb*, as follows:—

- باب اول در بیان فواید معنی مختلفه حروف نهجی و تبدیل اینها *
- باب دوم در تحریر فواید فارسی *
- باب سوم در تحریر نحو و تحقیقات اعراب فواید فارسی *
- باب چهارم در تالیف ترکیب فواید معنی و الفاظ *
- باب پنجم در ترفیع حذف و ایراد کلمات و حروف فارسی *
- باب ششم در تحصیل الفاظ که مخصوص ترکیب آخر کلمه باشد *
- باب هفتم در امتیاز انداز متاخرین از متقدمین *
- باب هشتم در تحقیقات لغات *
- باب نهم در محاورات متقدمین *
- باب دهم در صنایع و تواریح و تغیر معما *
- باب یازدهم در علم عروض و قوافی *
- باب دوازدهم در ادراک مضمون احادیث *
- باب سیزدهم در فصیح شافنامه و غیره *
- باب چهاردهم در چندی فواید نجوم مقدار متداول اشعار *
- باب پانزدهم در انواع اشعار *
- باب شانزدهم در پیروی مضمون هندی و لازم بیانی انداز طریقہ
شعرای سلف و حال *
- باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130 = A.D. 1717, is expressed by the title منار الضوابط.

Written in ordinary Ta liq.

Not dated ; 19th century

Scribe علام علي.

No. 782.

foll. 165 ; lines 17 : size $8\frac{1}{4} \times 4\frac{3}{4}$: 6×3 .

شرح الفقه

SHARH-I ALFĪYAH.

A Persian commentary on Abū 'Abd Ullah Muḥammad bin 'Abd Ullah bin Mālik-ut-Ṭā'ī's famous Arabic grammar الفقه.

Commentator: Muḥammad 'Alī bin Maulānā Āqā Bābā-i Sarkānī محمد علی بن مولانا آقا بابای سرکانی.

Beginning:—

الحمد لله رب العالمين بر غماز عارفه اصحاب سخن و انصار
ثابته ارباب حکم پوشیده نیست *

The author of the Arabic original, who is better known as Ibn-ul Mālik un-Nahwi, died, according to Hāj. Khal vol. i, p. 407, in A.H. 672 = A.D. 1273. See also Loth. Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere: but from the colophon, dated A.H. 1155 = A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Bûhâr Lib. Cat. vol. i, p. 200

The Arabic original was printed in Bûlâq, A.H. 1253; Lucknow 1263; edited by De Sacy, 1833, and, with Ibn-i 'Āqil's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same الفقه by Sultān Muḥammad bin 'Alī of Kāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe معز الدین محمد بن محمد صادق says that he copied the MS. at the request of his master Mirzā Bahā-ud-Dīn Muḥammad.

No. 783.

foll. 248 : lines 12 ; size 12 x 8 ; 8 x 5.

شرح الفیه

SHARḤ-I ALFĪYAH.

An exhaustive commentary on Muḥammad bin 'Abd Ullah bin Mālīk-uṭ Ṭā'ī's Arabic grammar الفیه, in two volumes.

Commentator : 'Abd Ullah bin Maṣṣūr ul-Qazwini عبد الله بن منصور القزويني.

Beginning :—

خوبتر کلمه که ارباب کلام نگو آن حرف اوقات النح *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفیه for Persians studying Arabic.

This MS. which is the first of the two volumes, ends with the words :—

درین دو بیت بیست حرف بیان کرده که جمیعاً مخصوص اند بنسب
و عمل ایشان جراست *

No. 784.

foll. 250 (249-498) ; lines and size same as above.

The second volume of the above work, beginning :—

جراست الا خلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Ḥāfiẓ Nūr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page ṭunwān at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazīr-i 'Aṣaf (i.e. the Wazīr of Aṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Ḥāfiẓ Nūr Ullah flourished under Nawwāb Aṣaf-ud-Daulah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Taḍkirah-i Khwushnawisān, p. 46.

No. 785.

foll. 248 ; lines 15 ; size $10 \times 6\frac{1}{4}$; 7×4 .

شرح الفیه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mālik's well-known Arabic grammar الفیه.

Commentator : Muḥammad Ṣādiq Barūjardī بروجرودی محمد صادق

Beginning :—

الحمد لله على آياته و الصلوة على و بعد چنین گوید بنده

فلیل البضاعة محمد صادق بروجرودی الخ *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muḥammad Muḥsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the *Alfiyah*, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, *Dulqa'd*, A. 1183.

Scribe الملاسلم بن .. الجدلادی

No. 786.

fol. 233 ; lines 16 ; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریای لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian.

Authors : Inshâ Allāh Khân and Mirzâ Qatīl : انشاء الله خان و مصورا : قاتیل.

Beginning :

ثنائی بی اندازه داورِ سزاوار است که زبان آدمی را بلغتهای

گونگون بذوق آورد الخ *

Sayyid Inshâ Allāh Khân, with the *takhalluṣ* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihlî, where they held influential

posts under the Muḡal emperors. His father, Mir Māshā Allāh, with the *takhalluṣ* Maṣḍar, was a court physician of Aurangzīb, and a friend of Amir-ul-Umarā Nawwāb Dulfaqār Khān (the well-known Amir of Aurangzīb's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allāh to leave Dihli, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud-Daulah. Inshā was born and brought up in Murshidābād, but in his youth he went to Dihli (during the reign of Shāh 'Ālam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Ḥakim Sanā Ullah Khān Firāq (pupil of Khwājah Mir Dard), Ḥakim Qudrat Ullah Khān Qāsim (also pupil of Mir Dard), Shāh Hidāvat, Miṣṣān Shikībā, Mirzā 'Azīm Beg 'Azīm (pupil of Saudā), Mir Qamar-ud-Din Minnat of Sūnīpat (see No. 418), and Shaykh Wali Ullah Muḥabb. Inshā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshā went to Lucknow, where he held similar poetical disputes with the eminent poets Muṣḥafī (see No. 709), Jur'at (*d.* A.H. 1225 = A.D. 1810), Qatīl (Nos. 434-435) and others. He secured the patronage of Nawwāb Āṣaf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mirzā Sulaymān Shikūh (*d.* A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa'ādat Ali Khān (Nawwāb of Lucknow, A.H. 1212-1229 = A.D. 1797-1813), from whom he received warm favours and liberal rewards. In his later days Inshā incurred the displeasure of the Nawwāb, and was removed from the court. According to a chronogram by Basant Singh Nishāt, quoted in Azād's *Āb-i Hayāt* p. 269, Inshā died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See *Āb-i Hayāt*, pp. 259-309; *Œuvre de Tassy, Littérature Hindouï, vol. i, p. 244*; *Sprenger, Oude Cat.* p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshā was well versed in Urdū and Persian, and also knew Turkish and Pushtū. Besides the present work he left a Urdū Kulliyāt; a Persian Diwān; a Persian Maṣnawī, entitled *شیر برنج* written in imitation of Bahā-ud-Dīn 'Āmulī's *Nān-wa-Halwā* (see No. 291); a Persian Maṣnawī consisting of words of letters none of which have diacritical marks; a Persian Maṣnawī, called *شکار نامه*, written in praise of Nawwāb Sa'ādat Ali Khān; Satires in Urdū; a Persian poetical paraphrase of the well-known Arabic grammar *عامة عمل* by 'Abd-ul-Qādir bin 'Ābd-ur-Raḥman ul-Jurjānī (*d.* A.H. 471 = A.D. 1078); a Persian treatise, called *لطائف السعادات*, containing

witty sayings of Nawwâb Sa'âdat 'Alî Khân (see Rieu iii. p 961).

For Qatil's life see No 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatil jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language are due to him (Inshâ Allah); and that Qatil took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. *ارتقاء ناظمی* and *بحر السعادت* by Inshâ Allah and *دریای لطافت* and *حقیقت اردو* by Qatil.

The work consists of one *Ṣūdat* صدقہ (in five *Durr-dānāh* در دانه) and seven *Jazīrah* جزیرہ with sub-divisions, termed *سلطنت - شمر* and *بلدہ*, enumerated in the preface. Printed, Murshidâbâd, A. H. 1266.

Written in fair Ta'liq.

Dated, 2 Jumâdâ II, A. H. 1240.

No. 787.

fol. 21 : lines 18 : size $6\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دستور المبتدی

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs.

Author: Şafi ibn Naşîr نصر بن شافى.

Beginning:—

الحمد لله الذى يصرف الاحوال و يخفف الاثقال و يكشف العلل
و يصلح العمل النعم *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'il.

The explanations are given in the form of questions and answers.

Comp. Rieu ii. p. 524; W. Pertsch, Berlin Catalogue, p. 38. Ethé, India Office Library Catalogue No 2428; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muḥammad 'Abd Ullah Bilgrâmî, Cawnpore, 1863. Again at Cawnpore, 1878.

with two appendices called *Tabṣirah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*.

Dated *Rabî' I*, A.H. 1249.

Scribe *سید نجف علی*.

No. 788.

fol. 22 : lines 13 : size $10 \times 6\frac{1}{2}$: $7 \times 3\frac{3}{4}$.

ریاض الحروف

RIYÂD-UL-HURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author : *İbratî* عبرتی.

Beginning :—

بعد از ستایش گوی حرف بر زبان آفریندی که الف قامت سرو

قدان النیم *

The author, who designates himself only by his poetical *nom de plume* *İbratî*, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master *Ufatî*. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend *Mir Altâf Husayn Khân* for the use of *Mahdi Hasan*. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 *Dulq'ad*, A.H. 1271.

No. 789.

fol. 61 : lines 9 : size 8×5 : $6 \times 3\frac{1}{2}$.

قواعد فارسی

QAWÂ'ID-I FARŚÎ.

A Persian grammar.

Author : *Raushan 'Alî Anṣârî Jaunpûrî* روشن علی انصاری جونپوری

Beginning:—

بعد حمد حضرت آفریدگار جل جلاله و نعت جناب *

Raushan 'Ali, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the Farhang-i Rashidî, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khatimah*.

For other copies see Rieu *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520-2571; Bûhâr Lib. Cat. vol. i, p. 202. Printed at Calcutta 1828; 1833. Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Safar, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Raushan 'Ali's *Qawâ'id-i Fârsi*, beginning as above.

The latter portion of the MS. fol. 30-61, contains the *Muqaddimah* of the Farhang-i Jahângirî (see No. 797-801), beginning:

مقدمه مستعمل است بر دوازده آئین - اول در بیان اطلاق اسم پارس

بر ملک ایران الخ *

Folios are misplaced in some places.

Written in ordinary Ta'liq.

Not dated; 19th century

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

fol. 451 : lines 17 : size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شرف نامہ احمد منیری

SHARAF NÂMAH-I AHMAD MUNAYRÎ.

A Persian dictionary.

Author : Ibrâhîm Qiwâm Fârûqî ابراهیم قوام فاروقی.

Beginning :—

بِذَمِّ خُدَاوند هُستى به است اَلِخَم *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shavkh Sharaf-ud-Din Yahyâ Munayrî, the celebrated Indian saint (A. H. 782 = A. D. 1380), whose discourses entitled معادن المعانى, and letters or مکتوبات are noticed later on in this catalogue.

The work was composed in the reign of Abul Muzaffar Bârbak Shâh, who reigned in Bengal from A. H. 862 to 879 = A. D. 1457 to 1474. It is also known as شرفنامہ ابراہیمی and فرہنگ ابراہیمی.

This copy concludes with two panygeric Qasidahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qasidah : دانا ورد زبان فقیح هست و هم ظہور - ہو المظہور باریک شد شایع عالم .
باد و مست .

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb* each of which is sub-divided into *Fasl*, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii, pp. 492 and 493 ; Blochmann, Contributions, pp. 7-9 ; J. Aumer, p. 103 ; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719 ; W. Pertsch, Berlin Cat. p. 195, No. 19 ; Ethé, Ind. Office

Lib. Cat. No 2457 : *Mélanges Asiatiques*, iii, p. 494. and ix, pp 514 and 515

Written in fair Nasta'liq

Not dated: 17th century.

No. 792.

fol. 287; lines 16; size $10 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the Sharaf Námah-i Ahmád Munayyir.

One or two folios are missing from the beginning and the MS. opens abruptly thus:

شیخ دانی در نیدید فارسی را چند حرف *

Written in ordinary Indian Ta'liq.

Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.

fol. 396; lines 17; size 12 x 8; 9 x 5½.

مؤيد الفضلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary.

Author. Muḥammad Ibn Lâd محمد ابن لاد.

Beginning.—

مستعملد متواتره و مدياح متکثره مرداور داد و دستگیر توانا را که .
بتألیف چندین حروف الخ *

Blochmann, who describes the work in his Contributions, p. 9, calls the author Muḥammad bin Shaykh Lād of Dibli, and says that the work was written in A. H. 925 = A. D. 1519. The author enumerates the following sources on which he based his work.

For Arabic words الصراح and الناج , and for those of Fārs, Rûm, Samargand, Mawarâ-un-Nahr etc , لسان القضاء - دستور - ادات القضاء - لسان السعوى - دسوز - تنويعه - طب حشائش الامسا - سرح مخزون اسرار - مريد العوائد - رفان گونا - الافاضل - مخبر فواص and فرهنگ علمى - فنيہ الطالبين .

Later on he adds that for the sake of convenience he has observed the following abbreviations:—

دس ; ادات الفضلا for ا ; لسان الشعرا for ل ; ناچ for ت ; صراح for ص
م : فنذ الطالبين for ن ; شرفنامه for ش ; زمان گونا for ز ; دستور الافاضل
ط حقائق الاشبا for ط and شرح مخزن الاسرار for شم ; مريد الفضلا for

The work is divided into *Kitāb*, *Bāb* and *Faṣl*. The *Kitāb* is arranged according to the first letter and the *Bāb* according to the last. Each *Bāb* consists of three *Faṣl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shāh Nāmāh* of Firdausī, the *Khamsah* of Nizāmī, the poems of Sanā'ī, the *Diwāns* of *Khāqānī*, *Anwari*, *Zuhūrī*, *Abhari*, *Hāfiẓ*, *Salmān*, *Sa'dī* and others. The *Khātimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494: W. Pertsch, Berlin Cat., pp. 225-227. Etbé, Bodl. Lib. Cat. No. 1710; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Būhār Lib. Cat. vol. i, p. 192; Salemann in *Mélanges Asiatiques*, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow. 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated Dulqa'd, A.H. 1226.

No. 794.

fol. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

كشف اللغات و الامطلاحات

KASHF-UL LUGĀT WA'L IṢṬILĀḤĀT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the *Sūfis*.

Author: Abd-ur Raḥīm bin Aḥmad Sūr عبد الرحيم بن احمد سور

Beginning:—

الحمد لله رب العالمين اما بعد حمد و صلوة ميگويد اغفف

العباد النخ *

We learn from the preface that the author, while reading with his son *Shaykh Shihāb*, the *Diwān* of Qāsim-i Anwār, found that many words occurring in the *Diwān* were not explained either in the *فرهنگ شيخ محمد بن شيخ لاد* or *فرهنگ شيخ التواعم قولم*, and that other

dictionaries such as *کنز اللغت - تاجین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ جنانگیری*, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muḥammad bin Lâd. and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khal., vol. i. p. 214. that the work was written about A.H. 1060 = A.D. 1659, is therefore erroneous. The work is also known as *فرهنگ تنبیح عدد الرحمہ ساری*; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Faṣl*. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10 Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq.

Dated 1251.

No. 795.

fol. 545: lines 18: size $8\frac{3}{4} \times 5\frac{3}{4}$: $6\frac{1}{2} \times 3\frac{3}{4}$.

مدار الافاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Hahdâd Fayḍî bin Asad ul-Ulâ 'Alî Shîr Sirhindî *الہ داد فنضی بن اسد العلای علی شہر سورہندی*. Rieu and others have *اسد العلای* for *اسد العلما*.

Beginning:—

ای نام تو ورد ہو زبانی دگر است *

Hahdâd Fayḍî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farid Bukhârî afterwards Mumtâz Khân, (d. A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol. vi, pp. 116-146: Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the *Ṣurâḥ*, *Muhaddib-ul Asmâ*, *Tâjayn* and its commentaries.

Niṣāb-uṣ Ṣibyān, Qunyat ul Fityān, the Persian, Dari, Pahlawi and Turkish words from the old works Zufān Gūyā, also called Panj Bakhshī, Adāt-ul Fuḍalā, Tabakhturi, Hall-i Luġāt-uṣh-Shu'arā, Sharaf Nāmah-i Ibrāhīmī, and the modern works, Tuhfat-us Sa'adat-i Iskandari and Muayyid-ul Fuḍalā.

The arrangement is that the first letter forms the *Bāb* and the last the *Faṣl*. Each *Faṣl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ت.

A *Khâtimalah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593 :—

خلعت اتم پوشید این عروس زینا در نایم ذی حجة الحرام
سنه الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *takhalluṣ* Fayḍi :—

چو این دلمه را ختمه تیر زد (تیز رو read)
به پایان رساند از سر اختتام
پی سائل نایم او از فضا
خود گفت بعضی بگو فیض عالم

The numerical value of the words فیض عالم is equal to 1001.

For other copies see Rieu, ii, p. 496. J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhār Lib. Cat. vol. i. p. 192. A Hindûstānī translation of the Madār-ul Afâḍil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

..... و بعد آن جمله تسوید بمذمة بیاض جلوه گر گردید بید احقر
اطلاب مولف این کتاب الهداد فیضی سرهندي افاض الله عليه سحاب
فیوضه الخفی در عهد سلطان السلاطین فامع بنیان الفجرة و المتمردين

جلال الدین محمد اکبر بادشاه تاجی خلد اللہ تعالیٰ ملکہ و سلطانہ و افاض
العالمین بود و احسانہ در روز پنجشنبہ بیست و نهم شهر رجب المرجب
بعد قدرہ در شعور سنہ الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month *Dulhijjah* to be correct then evidently the date of transcription, 29 *Rajab* A.H. 1001, is erroneous, because the month *Rajab* precedes *Dulhijjah* by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned *Nasta'liq*

No. 796.

fol. 305, lines 19; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author: Muḥammad Qāsim bin Hāji Muḥammad Kāshānī, poetically surnamed *Surūri*. محمد قاسم بن حاجی محمد کاشانی 'المخلص' به سوزی

Beginning:—

ابتدای کلام هر داسمند سخفوز و انجای سخن هر خردمند

هفت پرور *

The author, who originally belonged to Kāshān, spent most of his days in Isfahān Taqī Aḥādī, fol. 321^b, who praises the present work, says that when he finished his dictionary سرمد سلیمانی at Isfahān *Surūri* accused him of plagiarism and maliciously reported so to Mirzā Muḥammad Wazīr Khurā'shānī The Governor says Taqī, reprimanded *Surūri* and the latter had to leave Isfahān for Kāshān, but went again there after Taqī had settled in India. According to some, *Surūri* was the son of a shoe-maker, and Taqī, who says that *Surūti* spent his days at Isfahān as a shoe-maker, remarks further

that Surûrî in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâhjahân and died on his way to Mecca. See *Riyâd-ush-Shurârâ*, fol. 184^a: *Ṣuḥuf-ı İbrâhîm*, fol. 388^b (where the author is confounded with Surûrî Kâbulî): Sprenger, *Oude Cat* p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1625.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix, pp. 531-535, No. 67. The arrangement is that the *Bâb* is formed by the first letter and the *Faṣl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996-1038 = A.D. 1587-1628). It is also known as لغت سروری and فرهنگ سروری. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, *Berlin Catalogue*, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, *Camb. Catalogue*, p. 230; *Ethc. Bodl. Lib. Cat* Nos. 1729-1731; *Ethc. Ind. Office Lib. Cat* Nos. 2478-2480; *Cat. Codd. Or. Lugd. Bat.* i, p. 96. Comp. also Hâj. Khal. v, p. 325; Blochmann, *Contributions*, pp. 12 and 16-18; *Mélanges Asiatiques*, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahângiri* (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. *Ethc. Bodl. Lib. Cat* No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nasta'liq.

Not dated: 17th century.

No. 797.

fol. 413; lines 25; size $13\frac{1}{2} \times 9$, $8\frac{1}{2} \times 4\frac{1}{2}$.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Dîn Ḥusayn Injû bin Fakhr-ud-Dîn Ḥasan of Shirâz جمال الدین حسن انجوسن بن فخر الدین حسن شیرازی

Beginning:—

دکه بر لوح زبانتها حرف اول دلم اوست انجم *

The author, a native of Shirāz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahāngir, who gave him the governorship of Bihār, and subsequently, A.H. 1027 = A.D. 1617, the title of ʿAdud-ud-Daulah. He died in Āgrah some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahāngir in A.H. 1017 = A.D. 1608, expressed by the words—
 میرتب گشت این فرهنگ نامی باسم شاه جم جہ جہانگیر
 چو جستم سال تریخش خرد گفت زہی فرهنگ نور الدین جہانگیر

According to the *Tuzuk-i Jahāngiri*, p. 359, the author presented a copy of the work to Jahāngir in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah* divided into twelve sections آنک treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bāb* and the first the *Faṣl*. The *Khātimah* treats of metaphors, and figures of speech, compound words, etc., in five در.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix, pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see *Bihār Lib. Cat.* vol. i, p. 193; *Rieu* ii, pp. 496-498; and *Supplement*, p. 117; *W. Pertsch*, *Berlin Catalogue*, pp. 192-197; *J. Aumer*, pp. 105 and 106; *A. F. Mehren*, p. 24; *E. G. Browne*, *Camb. Catalogue*, pp. 229 and 230; *Rosen*, *Persian MSS.*, p. 298; *Blochmann's Contributions*, pp. 12-15; *Journal Asiatique*, 1871, pp. 106-124; *Ethé*, *Bodl. Lib. Catalogue* Nos. 1734-1746; *Ethé*, *India Office Lib. Catalogue*, Nos. 2481-2493.

The work has been lithographed in Lucknow A.H. 1293. The چهار عنصر دانش of Amān Ullah Khānahzād Khān Firūz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see *Rieu* ii, pp. 509 and 510; *Salemann*, loc. cit. p. 543, No. 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

fol. 550; lines 23; size $13 \times 7\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another complete copy of the Farhang-i Jahângiri, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabi' I. (year not given).

Scribe: نعمت الله ابن حسن

The *Khâtimah*, written in fair Nasta'liq by خواجه حسن ابن خواجه محمد, is dated A.H. 1204.

No. 799.

fol. 573; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the Farhang-i Jahângiri, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century

No. 800.

fol. 364; lines 25; size 11×6 ; $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Farhang-i Jahângiri without the *Khâtimah*, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwân.

Not dated; apparently 18th century.

No. 801.

fol. 577; lines 25; size $12 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

The same.

Another complete copy of the same Farhang-i Jahângiri beginning as above.

A splendid copy. Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Dated Muharram A.H. 1069.

Scribe : شاه محمد

The seals of Nawwâb Sayyid Vilayât Ali Khân and Sayyid Khwurs̱hid Nawwâb of Patna are found at the beginning and end of the copy

No. 802.

toll. 673. lines 21 : size 12 × 8 · 9 × 5½

برهان قاطع

BURHÂN-I QÂṬĪ.

The well-known Persian dictionary.

Author : Muḥammad Ḥusayn, poetically surnamed Burhân, bin Kẖalaf ut-Tabrizi محمد حسن "مخلص بن برهان بن خلف التبریزی".

Beginning :—

ای راهنما نهر زندان در افواج از نام تو بردند راجعه بنوراد

The author says that he has included in the present work the contents of the Farhang-i Jahângiri, Majma'ul Furs of Surûri, Surmah-i Sulaymâni (by Taqî Anḥadî), Şihâh ul-Adwiyah of Ḥusayn-ul Anṣârî but that he has omitted the poetical quotations. The work is dedicated to Sultân 'Abd Ullah Qutub Shâh bin Qutub Shâh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram :—

چو برهان از ره نو فیس یردان عمر این مجموعه را کردید جامع
پی تاریخش انما مش فضا گفت کتاب ذوق برهان قاطع

It consists of nine *Fa'idah* on the Persian language, its letters, particles and orthography : twenty-eight *Guttâr* comprising the dictionary proper. The twenty-ninth *Guttâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rien ii, p. 500 ; J. Aumer, p. 107 ; E. G. Browne, Camb. Catalogue, pp. 230 and 231 ; Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i, p. 194; Blochmann, *Contributions* pp. 18-20; Hâj. Khâl. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Aḥmad Âşim was printed in Constantinople, A. H. 1214 and in Bûlâq, A. H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjahânâbâd, Rabî' I. A. H. 1225 = April, 1810.

Scribe: لاجی علی.

No. 803.

fol. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the *Burhân-i Qâṭir* beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion and the paper is getting brittle.

The transcription of the copy was commenced in Shabân A. H. 1151 and finished in Rabî' II A. H. 1152.

No. 804.

fol. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the *Farhang-i Jahângiri* (see No. 797) and the *Farhang-i Surûri* or *Majma'ul Furs* (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashîd bin 'Abd-ul Ġafûr ul-Ḥusaynî ul-Madanî ut-Tatawî العدوى العبدى الحسنى المعروف الرشيدى.

Beginning:—

ستایسی که آرایش سر بامه در سخن و بیدایش دیباچه هر نو
و دمن النج *

'Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled *Muntakhab-ul-Luġât* (see No. 833), completed

this work in A.H. 1064 = A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâṭi (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753. Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in *Mélanges Asiatiques*, tome ix p. 546, No. 95. Edited in the *Bibliotheca Indica* by Maulavi Dulfaqâr 'Alî, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splieth under the title '*Grammaticæ Persicæ præcepta ac regulæ*.' Halle, 1846: it also forms the basis of 'Abdul-Wasî' Hân-awî's grammar.

Written in Indian Nasta'liq.

Dated Rabi I. the fourth regnal year of Bahâdur Shâh.

No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

اشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Gulâm Ullah Bhikan Şiddiqi ul-Hânsawi ul-Gâznawi
 علام الله بھیکن صدیقی المانسوی الغزنوی

Beginning:—

حمد بیحد و ثناء بیحد مر خالق انخلقی را که وجود بشر را از جمله
 موجودات مراتب اعلى داد چندانچه آیه کریمه و لقد کرمنا بنی آدم الی
 آخره دال این حال است النج *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A.H. 1082 = A.D. 1671 *سنه هزار و هشتاد و دو*, but according to the chronogram *از اشهر اللغات برای مراد خود* i.e. 1968-855, it is A.H. 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Rabi I. A.H. 1224.

سبنا الله بردوانی

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

“MS No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhikan of Hânsi. [Sd.] J. H. Blochmann 1870.”

On the left side of the above note the same Blochmann remarks thus:

“Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809-10).”

It is to be noticed that the date “A.H. 1113,” which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 806.

fol. 640; lines 21; size $11\frac{1}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of *نماز عجم* (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to *Khālīs* (d. A.H. 1122 = A.D. 1710), *Mir Najāt* (d. A.H. 1126 = A.D. 1714), *Bidil* (d. A.H. 1133 = A.D. 1720), *Bahâr-i ‘Ajam* (comp. A.H. 1152 = A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from *الف* to a portion of *س*, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word *شاخ*:—

..... شاخ شکسته که برو آشیانی ندم *

The next word explained is *شاخل*:—

شاخل - بفتح خ، و ضم آن غلّه ایست که در زمین هند از هر خوانند *

The MS. breaks off in the beginning of the letter *ل* with the word *لا طائل*:—

..... بطاء غیر منقوطه و همزه مکسور قبل از الم - بیفادّه - حکیم شغائی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated: 19th century.

No. 807.

fol. 115: lines 17: size $10\frac{1}{4} \times 6$: $7 \times 3\frac{1}{2}$

چراغ هدایت

CHIRÂĞ-I HIDÂYAT.

A poetical glossary.

Author: Sirâj-ud Din 'Alî Khân, poetically surnamed Ârzû
سراج الدین علیخان آرزو نخلص.

Beginning:—

اما بعد حمد و اضع جميع لغات و علمات و نوافل موجودات *

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دوم of his Sirâj-ul Luġat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângiri, (see No. 797) Surûri (see No. 796) Burhân-i Qâṭi (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muḥammad Shâh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirâj-ul Luġat, it is arranged alphabetically, the first letter determining the *Bâb*, the second the *Fasl*. It has been printed in the margins of the lithographed edition of the لغات Nawal Kishor Press, Kānpûr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq

Dated Şafar, A.H. 1240.

Scribes: امر سنگه و خوشوقت دای.

No. 808.

fol. 281; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzû's *Chirâz-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta liq.

Not dated: 19th century.

No. 809.

fol. 101; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ārzû's *Chirâz-i Hidāyat*.

Written in ordinary Nasta liq.

Not dated: 19th century.

No. 810.

fol. 283; lines 16; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{2}$.

مرآت الاعطال

✓ MIR'ÂT-UL IŞTILÂH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mukhlis انند رام مخلص

Beginning:—

بیت در مقامی که کوریدین ملا اعلیٰ تاوجود سرودن زمزمه حمد

الحج *

The author, a Khatn Hindû of Lahore, was a pupil of Mirzâ Bîdil, and a friend of Ārzû. He was attached to the service of Muḥammad Shâh, and was honoured with the title of Râi Râyân. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian Dîwân and left a collection of letters and a history of the war of Muḥammad Shâh with Nâdir Shâh (Elliot's History, vol. viii p. 76). For his life see Sāfinah-i Khwushgû fol. 203^b, Gul-i Ra nâ fol. 278^c; 'Iqd-i Şurayyâ, fol. 60^a; Sāfinah-i Hindî, fol. 77^b.

In the beginning the author says that the words تحقیق اصطلاحات which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabi' I. A.H. 1157 = A.D. 1744, in the 26th regnal year of Muḥammad Shāh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997.

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$

نوادیر المصادر

NAWÂDIR-UL-MASÂDIR.

A vocabulary of Persian verbs explained in Persian with copious illustrations from ancient and modern poets.

Author Lâlâ Tek Chând Bahâr لاله تنکچند بهار.

Beginning:—

بعد ستایش خدایوند خرد آمیزین دانش آموزگار تعالی شانه آیم *

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahângirî (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramadân, in the fourth regnal year (?); apparently 19th century.

No. 812.

fol. 396; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مصطلحات الشعرا

MUṢṬALIḤÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Irân

Author: Wârastah وارسته.

Beginning.—

بسم الله مجربها ميخوانم و سفيده گاندى در بحر سخن ميرانم انج •

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkotî Mâl after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شامى and a Taḍkirah. He finally settled at Derah Ġâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâṭi'*, p. 12. See also Sprenger, *Oude Catalogue*, p. 146, where the author's anthology, entitled جنگ رنگ رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rieu ii. p. 503. Lithographed at Lucknow, 1888, and, with *Khulâṣah-i Bahâr-i 'Ajam*, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'liq.

Not dated; 19th century

The folios towards the end of the copy are water-stained and damaged.

No. 813.

fol. 225; lines 23; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.

Tek Chand also wrote a treatise on letters, entitled *جواهر الحروف* (lithographed in Kānpûr, A.H. 1267) and another on verbs, called *نوادير المصادر* (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, *Histoire de la Littérature Hindoue*, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, *Contributions*, pp. 28-30. Lithographed at Maṭbû'-ul-'Ulûm Press, Dihli, A.H. 1253, under the title *مصطلحات بهار معجم*.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, *Shawwāl*, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و المنة له بانمام رسيد منتخب كتاب بهار عجم تاليف
اسنادي مخدومي تيكچند بخط فدير حثير ... اندر من اول روز پنجشنبه
شهر شوال سنه دوازده از جلوس شاه عالم بمادر بادشاه غازي موافق سال هزار
و يكصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حساب - روز شمار - يوم؟ يوم الحساب و له دايم بما بدولت
و ايام عمر را - دامن که دامن يوم الحساب ده - آخرت - فردا - جزا -
حسن - محسن - رستخيز - رستاخيز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسامي بهست - اسامي دوزخ - اسامي دنيا - اسامي زمانه
اسامي آسمان - اسامي زمین اسامي شهر اسامي سالج -
اسامي تنر, and so on.

The copy ends thus:—

اسامي جاي - محل مکان خيام فرمايد - با مردم
 نا اهل مبادء صحبت - کز مرک بتصر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to *Sharaf Nāmah* (see No. 791) and cites examples mostly from ancient poets such as *Khâqânî*, *Anwarî*, *Zuhûrî*, *Mujîr-i Balaqânî*, *Khusrav*, *Hasan Dihlawî*, *Sal-mân*, *Hâfiz*, etc. In some places he also quotes *Jâmî*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 816.

fol. 75 : lines 13 ; size, $9 \times 5\frac{1}{4}$; 6×3 .

لُبُّ لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author. *Khawâjah Amir* خواجه امير.

Beginning:—

بعد از حمد خداوند زمين و آسمان و نعت رسول مقصود ان
 فکان النعم *

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818 he abridged the two works, and entitled the abridgment لب لباب : it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible Nasta liq.

Dated 4 Shawwâl, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll. 162; lines 15; size 8 × 5; 5½ × 3.

مصادر

MAṢÂDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâḍî Abû 'Abd Ullah ul-Ḥusayn bin Aḥmad uz-Zûzanî: قاضي ابو عبد الله الحسين بن احمد الزوزني.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثره بما لامه تاو حتى ايتت على الحروف الصحيحة
و افتحت ما لامه الخ *

According to the author of the Buḡyat-ul Wu ât, fol. 183ⁿ the author died in A.H. 486 = A.D. 1093. See also Hâj. Khal. vol. ii, p. 93; Rieu, p. 505.

The arrangement, as given in Rieu *loc. cit.* is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (اجوف), defective (ناقص) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سوده المذنب العاصي ابن محمد طالب زين العابدين في ثاني
عشر شهر محرم الحرام سنة خمس وتسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title-page the work is called *ناج المصادر* زوزني.

Several notes and 'Arḍ-didāhs, one of which is dated A.H. 1106, re noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Ālamgir's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1188. The third, also disfigured, partly reads زين الدين بهادر and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیع Badī i, whose *Takhalluṣ* appears thus in the concluding lines :—

این چنین لفظ بدیعی را بدیعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary :—

از پس حمد خداوند زمین و آسمان
در لغة نظمى کدم همچون الکی عمان

It is written in ordinary minute Naskh.

No. 818.

fol. 99 ; lines 17 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

The same.

Another copy of Zūzani's Maṣādir, beginning as usual :

الحمد لله على سوابغ آلايه المسابقة افواجاً النخ *

Written in fair Indian Ta'liq.

Not dated : 19th century.

No. 819.

fol. 153 ; lines 15 ; size $9\frac{1}{4} \times 6$, $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author : Abū 'Abd Ullāh ul-Husayn bin Ibrāhīm bin Aḥmad un-Naṭanzī ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي.

Beginning:

الحمد لله الذى ابدع العالم بعدته وخصّ بنبي آدم بكرامته الخ *

According to Brock vol. i p 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muḥarram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hāj. K̲hal. vol. iii, p 227; Leid. 102-4; Paris 4286; Ups 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else

Written in fair Nasta'liq

Dated A.H. 1114

No. 820.

fol. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TĀJ-UL-MAṢĀDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maṣādir of Zūzani (see No. 817).

Author: Abū Ja'far Aḥmad bin 'Alī ul-Maqqarī ul-Bayhaqī
أبو جعفر أحمد بن علي المصغري البيهقي

The author of the Buḡyat-ul-Wurāt, (Lib. MS.), who says that Bayhaqī was born about A.H. 470 = A.D. 1077, and died in Ramaḍān, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hāj. K̲hal. vol. ii, p. 93.

This copy of Bayhaqī's Tāj-ul-Maṣādir deceptively begins thus with the preface of Zūzani's Maṣādir:—

الحمد لله على سوانح آلايه مسابغه افواجاً و سوانح نعمايه المتلاحمة

ازواجاً قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن

احمد انزوزني ... هذه مصادر ترجمتها و نحتها و جردنها عن شواهد

الحديث و الاشعار الخ *

A comparison with the following copy of Bayhaqi's *Tâj-ul-Mašâdir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzani's *Mašâdir*. The name of Zûzani, occurring in the third line of the present preface, has been peened through and corrected thus in the margin :

دال - الشيخ الإمام ابو جعفر احمد بن على المقري البقمي *

In the preface (line 26), as well as in the colophon, the work is called *تاج المصادر*.

The author of the *Buğyat-ul-Wu'ât loc. cit.* calls this work "Fountains of dictionary" *تاليع اللغة*. It is to be noticed however that it bears a close agreement with the *Mašâdir* of Zûzani in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqi's *Tâj-ul-Mašâdir* is an enlarged recension of Zûzani's *Mašâdir*.

The contents of the *Tâj-ul-Mašâdir* have been described in *Eth. Bodl Lib Cat. No. 1635*. Lithographed, Bombay, 1301-1302.

Written in learned *Naskh* with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

وقع الفراغ من انتساخ هذا الكتاب الميمون المبارك الموسوم بتاج
المصادر المنسوب للشيخ ... يوم الاثنين اثنى عشر من شهر جمادى
الاولى سنة خمس وثمانين على يد امير عبد الله امير الملك الحميد
محمود بن محمد (illegible) غفر الله له ... *

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I

الرسالة الحرفية العصرية *Risâlat-ul-Harfîyat-ul-'Aqdiyah*, so called in the colophon.

Author : 'Aqul-ul-Din 'Abd-ur-Rahmân bin Ahmad ul-Ijî
عضد الدين عبد الرحمان بن احمد الابجى .

Beginning :—

نبذة فائدة تشتمل على مقدمة ونبذة و تقسيم و خاتمة الخ *

The treatise explains the meaning of the technical term *الوضع* and consists of a *Muqaddimah*, a *Tanbih*, a *Taqsim* and a *Khâtimah*.

Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work *الرسالة الموضوعة للعضد*. It is also known as *الرسالة الموضوعة*, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

نمت الرسالة الحرفية العضدية بعون الله وحسن توفيقه على يد
اضعف العبد سيد احمد بن سيد امام الحسيني المروغيداني في مدرسه
سلطان الزمان ... (illegible)

Not dated ; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alî and Imâm Shâfi'i.

II.

المثل al-Muṣallaṣ, by Abû 'Alî Muḥammad bin Mustanîr ul-Baṣrî, better known as Qutrub : *المستنير البصرى المعروف* : *بقطرب*.

Beginning :—

قال ابو عالى القطرب هذا كتاب الفقه وسميته المثلث *

According to Hâj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt. Berlin Cat. Nos. 7071-7073

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul-Masâdir

Dated 24 Ramaḍân, A.H. 845.

The colophon is followed by a note, dated 22 Ramaḍân, A.H. 1120, in which the price of the Tâj-ul-Masâdir is recorded as rupees five only.

No. 821.

fol. 229 ; lines 27 ; size 10 × 7 . 8 × 4½.

The same

Another copy of Bayhaqî's Tâj-ul-Masâdir.

Beginning :—

الحمد لله رب العالمين حمداً يفوق حمد الشاكرين النح *

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated: apparently 14th century

The title-page contains a list of the contents.

No. 822.

fol. 167: lines 15; size $10 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

کتاب المصادر

KITÂB-UL MAŞÂDIR.

Another dictionary of Arabic infinitives explained in Persian, on the model of Bayhaqi's Tāj-ul Maşâdir (see No. 820).

Author: Abū Bakr Muḥammad bin 'Abd Ullah ul-Bustī ابو بکر محمد بن عبد الله البستى

Beginning —

کتاب المصادر - تأليف الشيخ ابى بکر محمد بن عبد الله . بن
البستى رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين *

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابو بکر مصنف هذا الكتاب *

The contents are similar to Bayhaqi's Tāj-ul Maşâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes

Not dated; apparently 15th century

No. 823.

fol. 172: lines 19: size $12 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

معذب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian

Author: Maḥmūd bin 'Umar bin Maḥmūd bin Maṣṣūr ul-Qāḍi uz-Zanjī us-Sanjari of the Shaybānī tribe. محمود بن عمر بن محمود بن منصور القاضى الزنجى السنجارى ثم العربى من قديله شيدان.

Beginning :—

الحمد لله الذي خلق الخلق بقدرته الخ .

The work is noticed in Hāf. *Khal.* vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitāb*, each subdivided into three *Bāb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God 'Asmā' al-ḥusnā. The author enumerates the following sources :—

- كتاب اللغة - كتاب الاسامي الموسوم بالاسمى - الاسامي و الاسماء
and اصطلاحات المنطق - المشاهير - الروض - ترجمان القرآن - كنز الاسامي
عرب المصنف

A correct and complete copy.

Written in fair Nasta'liq.

Not dated : 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page :

كتاب مهند الاسما في ترتيب الحروف تصنيف محمود بن عمر بن
منصور الفاضلي الرنجهي السنجري ثم العربي عن قبيلة بني شيدان - كتبه
حقير حلقه بدوش عالمان خدا بخش ابن مولوي محمد بخش خان مرحوم
* ۲۹ ستمبر سنه ۱۲۷۹ *

No. 824.

fol. 183; lines 19; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same

A defective and incomplete copy of Maḥmūd bin 'Umar us-Sanjari's *Muḥaddab-ul Asmā*, beginning as above

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated : 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only.
نقمت بنجرويه خنده شد ۲۵ فروری سنه ۱۳۰۲ ع

No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

نصاب الصبيان

NISÂB-UŞ-ŞIBYÂN.

The most popular Arabic-Persian vocabulary.

Author: Abû Naşr Farâhî ابو نصر فراہی.

Beginning:—

الحمد لله رب العالمين و انعامه للمتقين قال الشيخ الامام
الاجل العالم بدر الحق و الشرح و الدين ... ابو نصر محمد بن الفراهي *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as الشيخ بدر الدين ابى نصر جامع الصغیر and says that the latter versified the *alâm* of Muḥammad bin Ḥasan uşh-Shaybânî (*d.* A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it *لمعة الددر*, on which 'Alâ-ud-Dîn Muḥammad bin 'Abd-ur-Raḥmân ul-Khuḡandî wrote the commentary *ضوء اللمعة*. The same Hâj. Khal. vol. vi, p. 347, while noticing the present work, calls the author ابى نصر مسعود بن ابى بكر بن جعفر الادب الفراهي and says that Sayyid Sharif Jurjânî wrote an appendix on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Ḥisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called بدر الدين ابونصر الفراهي, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called وانونصر فراہی مسعود بن حسن بن حسن الادبى and in No. 2381 ابو نصر محمد الفراهي. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268: Tabriz, 1846; Işfahân, 1869; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhim Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khurshîd Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38 ; lines 11 : size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same

Another copy of Abû Naṣr Farâhîs Niṣâb-uṣ-Şibyân.

Beginning. —

همیگوید ابو نصر فراهی *

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ع and the Persian by ف.

Written in fair Nasta'liq. with occasional notes.

Not dated ; 19th century.

Scribe : سعد محمد علی سر عمر احمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy.

No. 827.

fol. 31 ; lines 11 : size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another copy of Abû Naṣr Farâhî's Niṣâb-uṣ-Şibyân, beginning :

همی گوید ابو نصر فراهی الن *

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe : نجیب الدین.

No. 828.

fol. 76 ; lines 5 : size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Niṣâb-uṣ-Şibyân. with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabî II A.H. 1111.

Scribe : محمد طاهر الکازرونی.

No. 829.

fol. 83 : lines 18 : size $8 \times 4\frac{1}{2}$: $5\frac{1}{4} \times 2\frac{3}{4}$

شرح نصاب الصبيان

A commentary on the *Nisâb-uş Sibyân* of Abû Naşr Farâhî.

The copy begins without a preface with the first *Qit'ah* thus —

القطعة الأولى - بضم همزة وسكون واو ... اول نخستين. يعنى يارۀ
نخستين از بين كتاب النخ *

Written in a hasty Nasta'liq.

Not dated : 19th century

Some folios are written diagonally.

No. 830.

fol. 521 : lines 21 : size $9 \times 4\frac{1}{4}$: $6 \times 2\frac{3}{4}$

الصراح من الصحاح

A'S-ŞURÂḤ MIN-AŞ-ŞIḤĀḤ.

A very valuable copy of the well-known abridgment of Jauhari's (*d. A. H. 393 = A. D. 1002*) famous Arabic dictionary, the *Siḥâḥ*, with the addition of the Persian equivalents.

Author : Abul Faql Muhammad bin 'Umar bin Khâlid, commonly known as Jamâl-ul-Quraḥî : ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرطسى.

Beginning :—

قَالَ الْفَقِيرُ إِلَى مَوْلَاةِ الْغَنَى بِهِ عَمَّنْ سِوَاةِ النِّجْمِ *

In the conclusion the author says that he completed the work 16 Şafar, A. H. 681 = A. D. 1282, in Kâshgâr, and that he made a fair copy of the original in Dûlqa'd, A. H. 700 = A. D. 1300

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Faṣl*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507; E. G. Browne, *Camb. Catalogue*, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, *Arab. Cat.*, pp. 282-283; Ethé, *Ind. Office Lib. Catalogue*, Nos. 2388-2390; Ethé, *Bodl. Lib. Catalogue* No. 1645; Hâj. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A. H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwân.

Not dated: 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

foli 376: lines 29: size $10\frac{1}{4} \times 6\frac{1}{4}$: $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the Surâh, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated: 18th century.

No. 832.

foli 394: lines 21: size 11×6 : $7\frac{1}{4} \times 3\frac{1}{4}$.

كنز اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary

Author: Muḥammad bin 'Abd-ul Khâliq bin Ma'rûf محمد بن عبد الخالق بن معروف

Beginning: —

جواهر کذا لغات حمد و ستایش ثناء (نثر) درگاه حضرت

متکلمی النثر *

In the preface the author tells us that he compiled this work from the Şihâh, Muġmal, Dastûr, Masâdir Ikhtiyârât-i Badîi, Luġât-ul-Qurân, and Sharh-i Nisâb. It is dedicated to Kâr Giyâ Sultân Muḥammad, who reigned in Gilân from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultân's son and heir apparent Kâr Giyâ Mirzâ 'Alî, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii. pp. 507 and 508. and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'liq

Not dated: 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna, is found at the beginning and end of the copy.

No. 833.

fol. 380; lines 17 · size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

منتخب اللغات شاهجهانی

**MUNTAKHAB-UL-LUGÂT-I-
SHÂHJAHANÎ.**

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rashid bin 'Abd-ul Gafâr ul-Husayni ul-Madani ut-Tatawi عبد الرشید بن عبد الغفور الحسنی المدنی النبوی.

Beginning:—

ستایش و سیاس مانک الملکی که تذکار آملی النجم *

The author whose Persian dictionary فرهنگ رشیدی is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Şihâh and the Şurâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words منتخب بنی بدیل i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp. Rieu ii. p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 150; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cal. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشتدی عربی, has been frequently printed in India.

Calcutta, 1808. 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'iq with an illuminated head-piece.

Not dated; 19th century

No. 834.

fol. 247; lines 20; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Raḥid's Muntakhab ul-Luġāt.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

ابتدا آغاز کردن - آبتغاء خواستن - آبتلاء آزمودن و در بلا و رنجه
فکندن انجم *

Written in fair Ta'liq, by order of Sayyid Farḥat 'Alī.

Dated 3 Rabī' I, 1244 Faṣlī.

Scribe: حامد حسن

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy عاصي احمد حسن عفر الله ذنوبه

No. 835.

fol. 64; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARḤ-I NIṢĀB-I BADĪ'

A commentary on the work نصاب بدیع Niṣāb-i Badī'.

Commentator: Lālā Tek Chānd, with the takhalluṣ Bahār
(See Nos. 811 and 814.)

Beginning:—

چون غرض از تسوید این حروف تحقیق الفاظ و حل معانی و توضیح
منابع انجم *

The original work بدیع منابع, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol. 3^a.

عصر شعر و شعر ماله و ماله آب و خوف سم - مصر بکسر عیم و سکون
صاد و راء مهملین نام شنبی معروف *

An edition of the *مصاح* by Muḥammad Sharif, son of Shaykh Muḥammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible Ta'liq.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

(لغت ترکی)

(LUGAT-I TURKÎ.)

A vocabulary of Turki or Oriental Turkish explained in Persian.

Author: Faḍl Ullah Khân فضل الله خان.

Beginning:—

سبحان الله هوکاه از افضح عرب و عجم گل لا احصى ثناء *

The author calls himself a cousin of Sayf Khân Châkû عمورادى, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib Catalogue, No 2437 the king was Aurangzib.

The work is divided into three *Bāb*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Raḥīm. at Calcutta, A.H. 1240.

Written in legible Nasta'liq.

Not dated; 19th century.

HINDÎ-PERSIAN DICTIONARY.

No. 837.

foll. 105; lines 9; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

غرائب اللغات

ĠARÂ'IB-UL LUĠÂT.

A dictionary of Hindi words, explained in Persian.

Author: 'Abd-ul Wāsī' Hānsawī عبد الواسع مانسوی

Beginning:—

سبحانک رب العزت عما یصفون الشیخ *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirāf-ud Dīn 'Alī Khān 'Ārzū; see No 838.

Written in ordinary Ta'liq.

Not dated; 19th century.

501

No. 838.

fol. 155; lines 26; size 14×8 ; 11×6 .

غرائب اللغات

GARÂ'IB-UL-LUGÂT.

A Hindi-Persian dictionary arranged alphabetically.

Author: Sirâj-ud-Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدين عليخان المنخلص به آرزو.

Beginning:—

سبحانک لا علم لنا الا ما علمتنا بعد حمد و ستایش معلم
الاسماء و علوان و سلام افصح الفصحا الهم *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled غرائب اللغات, containing the Persian, Arabic and Turkî equivalents of Hindî words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Garâ'ib-ul Lugât, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawî, noticed under No. 837. Comp. Rieu iii. p. 1030: see also Sprenger, Oude Catalogue, p. 135; Garcin de Tassy, Littér Hindouie, vol. i, p. 2.8.

Written in ordinary Ta'liq.

Dated Safar, A.H. 1227.

PUSHTÛ DICTIONARY.

No. 839.

fol. 405; lines 13; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

فرهنگ ارتضائي

FARHANG-I IRTIḌÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstânî.

Author: Muḥammad Irṭidâ Khân محمد ارنضا خان.

Beginning:—

تحمیدی کہ مقدسان ملا اعلیٰ بادای حرفی از طومارش بلا احصی
ثناء علیک اختصار نمایند *

The author says that he belonged to the Afgân tribe 'Umar Khayl, and was the son of Nawwâb Amân Khân, the cousin of Amir-ul Umarâ Nawwâb Najib-ud Daulah Bahâdur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtû dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihli, where he was requested by Râjah Pearay La'l to compile a work on Pushtû words and phrases. He dedicates the work to صاحب سبف و القلم ناظم الدوله سبف الملک دوستدار خان. ارجبلد مستر سنن بهادر شہامت جنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 166 *Faṣl*. It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions فاعل - مضارع - ماضی - مصدر etc. occasionally followed by phrases. The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstânî, denoted on the margin by the letters ف (Persian) and * (Hindûstânî). The Pushtû words, written in bold Naskh, are indicated by the letter پ.

Written in fair Ta'liq.

Dated, A.H. 1225.

Scribe. عبد الرحمن.

MISCELLANEOUS.

No. 840.

fol. 94; lines 15-19 : size $9 \times 6 : 7 \times 3\frac{1}{2}$.

I. An anonymous glossary of Pârsî, Darî and Pahlawî words, explained in Persian.

Beginning :—

الحمد لله رب العالمين اما بايد دانست كه اين زبان را
پارسي خوانند و دري و پهلوي و سبب آنست النج *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pârsî words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning :—

الحمد لله رب العالمين ترجمه الفاظ پارسي كه ملك الكلام
فردوسي شاهنامه بدان منتظم ساخته *

III. Fol. 18. غرائب اللغات. *Garâ'ib-ul Lugât*. The Hindi-Persian Dictionary by 'Abd-ul Wâsi' Hânsawî (see No. 837).

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9×5 ; $6\frac{1}{4} \times 3$.

المعجم في معالير اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR-
IL 'AJAM.

A work on Persian metre rhyme and poetical figures.

Author: Shams-i Qays شمس قیس.

Beginning:—

الحمد لله المنعوت بنعوت الجلال الموعوف بصفت الكمال الخ *

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muḥammad, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i. p. 203.

The present MS., which forms a part of the basis of Mirzâ Muḥammad's edition of the work, is somewhat abridged and lacks a part of the printed edition: viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabi' II, A.H. 1183

No. 842.

fol. 74; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

معیار الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muḥammad Sa'd Ullah, who edited the work with his own commentary entitled میزان الافکار A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Naṣir-ud-Dīn Tūsī (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhrī

ibn Muḥammad Amīri ul-Harawī, in his صنایع الحسن (see No. 848), also ascribes the present work to Naṣīr-ud-Dīn Ṭūsī.

Beginning:—

الحمد لله حمد الشاکرین و الصلوة اما بعد این مختصریست
در علم عروض و قوا فی شعر تنزی و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows:—

Muqaddimah:—On the intrinsic value of poetry and arts connected with it. در بیان ماهیت شعر و ذکر صناعاتی که شعر را بدان متعلق باشد, in three *Faṣl*:—

- (1) Definition of Poetry: fol. 1^b. فصل اول در حد شعر و تحقیق آن
- (2) Variety of metres and rhymes in different languages. fol. 3^a. فصل دوم در اسباب اختلاف اوزان و قوافی در لغات
- (3) Arts connected with poetry, fol. 5^b. فصل سیم در ذکر صناعاتی که شعر را بدان متعلق باشد

Fann I. On metres, fol. 4^a, comprising the following ten *Faṣl*:—

- (1) on fol. 4^b:— در اشارت باجزای اولی شعر
- (2) on fol. 6^b: در کنیت اعتبار حرف متحرک و ساکن در شعر و اشارت بتقطع شعر
- (3) on fol. 8^b: در اجزای قافیه شعر که از حرف متحرک و ساکن مولف شوند
- (4) on fol. 10^a: در ارکان شعر که مولفست این اجزا
- (5) on fol. 11^b: در بحرهای و دواثر
- (6) on fol. 16^b: در تغیر ارکان و القاب آن و تحصیل مروج هر یک
- (7) on fol. 28^a: در تحصیل اوزان مستعمل در هر بحر
- (8) on fol. 53^b: در تغیر زیادت که نعلق بارکان ندارد
- (9) on fol. 54^b: در ذکر معانی بعضی القاب مذکور بیارسی
- (10) on fol. 56^b: در بیان فائده مذمت علم عروض

Fann II. On rhyme, comprising the following ten *Faṣl*:—

- (1) on fol. 57^b: در حد قافیه و اقسام آن
- (2) on fol. 59^a: در بیان حروف و حرکاتی که اجزای قافیه باشد
- (3) on fol. 60^b: در احکام این حروف
- (4) on fol. 63^a: در انواع قوافی نزدیک عرب

- (5) on fol. 64^a : در عنوب فوافی بنودیک عرب
 (6) on fol. 66^b : در ذکر حروف و حرکات فوافی بنودیک باریسی گویان و ذکر ردیف
 (7) on fol. 70^b : در انواع قوافی بنودیک باریسی گویان
 (8) on fol. 71^b : در فافیه اصلی و معمول و ذکر تشاکان
 (9) on fol. 72^b : در بعضی احکام فوافی بر مدد باریسی گویان
 (10) on fol. 73^b : در عنوب فوافی فارسی

The *Miryâr-ul-Ashâr*, composed in A.H. 649 = A.D. 1251, was lithographed at Tihirân in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muḥammad Sa'd Ullah Murâdâbâdî under the title *معبر الأشعار* (see No. 843).

Written in fair Nasta'liq.

Not dated; 18th century.

Presented to the library by Sarîdat 'Alî Khân of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11; size $10\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

میزان الافکار

MÎZÂN-UL-AFKÂR.

A commentary on the *معبر الأشعار*, a work on prosody and rhyme ascribed to the celebrated Nasir-ud-Din Tûsî (see No. 842), with the text.

Commentator: Muḥammad Sa'd Ullah Murâdâbâdî محمد سعد الله مراد آبادی.

Beginning:—

حمد وافر خارج از دائرة عروض بیان خالفی را سراست که بحر مدید

فیضانش سطح زمین را با این طول طویل بسیط ساخته آنچ *

Qâḍî Muḥammad Sa'd Ullah was born at Murâdâbâd in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmân, a pupil of 'Abd-ul-'Alî Baḥr-ul-'Ulûm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shâh 'Abd-ur-'Azîz, and studied under Muḥammad Ḥayât Lâḥaurî, Shîr Muḥammad Khân and Muftî Muḥammad Şadr-ud-Din Khân Şadr-uş-Şudûr of Dihlî. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muḥammad Ashraf, Muḥammad Zuhûr Ullah, Muḥammad Ismâ'îl Murâdâbâdî and Ḥasan 'Alî Muḥaddîṣ. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Râmpûr, of which place, according to some, he was appointed a Qādî in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are *القول المانوس في صفات الغاموس* حاشية شرح بو - حاشية شرح سلم حمد الله - نوادر الوصول في شرح الغصول - حاشية شرح بو - محصل العروض مع شرح - زاد اللب إلى دار العذب - چغمزی etc., etc. His son Ḥāfiẓ Luṭf Ullah was also an eminent scholar of Râmpûr. See Ḥadā'iq-ul Ḥanafiyah, p. 480.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muḥammad Sa'd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzâ Muḥammad Ridâ Khân Bahâdur Faṭḥ Jang, with the *takhallus* Barq: *مروزا محمد رضا خان سادر فتح جنگ المتخلص به برق*: and dedicated it to Wājid 'Alî Shāh, the last king of Awadh. The preface is followed by a biographical account of Naṣîr-ud-Dîn Tûsî, to whom the original work *معيار الأشعار* is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tûs on Saturday, 11 Jumâdâ I, A.H. 597 = A.D. 1200 and died at Bagdâd on 18 Duḥijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b.

الحمد لله ابن جمله خبریه باشد یا انشائیہ بهر حال حمد و ستایش
لوعالی است الخ *

Written in bold Nasta'liq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 × 5: 6½ × 3½.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjāni سید شریف جرجانی

Beginning:—

قال السيد الامام ... على المشتمل بالسيد الشريف الجرجاني *

The author has already been mentioned in connection with his popular work *مرفع* (see No. 769).

The present work is divided into the following three *Bâb* :

- | | |
|-----------------------------|----------------------------|
| I. fol. 1 ^b . | الباب الأول في علم المعاني |
| II. fol. 5 ^b . | الباب الثاني في علم البيان |
| III. fol. 10 ^b . | الباب الثالث في علم البدع |

Written in a careless *Ta'liq*.

The copy is worm-eaten and pasted over with patches throughout.

Dated *Shâhjahânâbâd*, the seventeenth regnal year of *Muḥammad Shâh*.

Scribe : منقّی جلال الدین الکولوی نذیباً حضرت مخدوم شیخ جمال شمس العارفین.

A seal of the scribe, dated A.H. 1156, is found at the end of the copy.

No. 845.

fol. 28 ; lines 15 ; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$.

جمع مختصر

JAM'-I-MUKHTAṢAR.

A short tract on Persian prosody and poetical figures.

Author : *Waḥid Tabrizi* وحید تبریزی.

Beginning :—

سپاس بیقیاس واجب التعظیمی را کہ بتشریف نطق ازساوا
مشرف ساخته الخ *

The author wrote the work for his brother's son.

For other copies see *Rieu* ii, p. 789 ; *Ethé*, *Bodl. Lib. Cat.* Nos. 1346-1347 ; *J. Aumer*, p. 121 ; *G. Flügel*, i. p. 206 ; *Rosen*, pp. 281 and 282.

Written in ordinary *Nasta'liq*.

Not dated ; 19th century.

No. 846.

fol. 43 ; lines 17 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

عروض سیفی

'ARŪD-I SAYFĪ.

The well-known treatise on Persian prosody.

Author . *Sayfi Bukhârî* سیفی بخاری.

Beginning:—

الحمد لله الذي جعل عام العروض ميران الشعار والصلوة على
صاحب ديوان الرسامة وادل بيته الطاهر *

Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mir 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangâr. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See *Habîb-us-Siyar*, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end:

دفونس که هست فیضاً تاریخش *

The work is variously known as عروض فاضله - عروض سنفی and ميران الشعار.

Comp. Rieu ii. p. 525; W. Pertsch, Berlin Catalogue, p. 116; Hâj. Khâl. vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore 1855; Calcutta. 1865, and by Blochmann, (text only) Calcutta. 1867; with English translation, under the title of "Prosody of the Persians," ib. 1872.

Written in learned Nasta'liq.

Dated 4 Shawwâl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

fol. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arûd-i Sayfî; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:—

..... فوافي قطعاً وبافي ابيات غزل و فصيده را و ذكر اين

چيزی که بمنزله آنها باشد بجهت آنست که شامل باشد *

and ends:—

و چون حال ردیف نسبت مجال قافیه مشابه حال آنکس بود او را

ردیف نام کردند - شعر *

فد تمت رسالتی بعون الوهاب امید که باشد همگی خیر و صواب
گر سهو خطائی شده باشد واقع رب اغفر لی انک انت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jāmi as his teacher and adds the words نور الله تعالى موقدة after the latter's name. It is therefore evident that the work was written after the death of Jāmi which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated: 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushid Nawwāb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123: lines 13: size 8½ × 5; 5½ × 2½.

Two treatises on Persian poetical figures and metres.

I.

Foll. 1-115 مذائع الحسن Şanâ'i-ul-Ḥasan. A rare work on poetical figures.

Author: Fakhrī ibn Muḥammad Amiri ul-Harawī فخری بن محمد امیری السروی.

Beginning:—

مذائع ثناء بی ثنایت و بدایع حمد بلا نهایت موصّعی را که ترکیب
دلفریب انستلرا بجهوهر جان و گوهر خود خورده دان مریع ساخت *

The author, who calls him-self, fol. 2^a. السروی محمد امیری السروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shāh Ḥasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning:

رشک جم و میردورن نه شجاعت ذوالذنون
جسم و چوان ارغون شاه حسن خصایل

The author's royal patron is evidently Shâh Hasan (or Husayn) Argûn, king of Sind, who succeeded his father Shâh Beg Argûn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhri is also the author of a Tadkirah of poetesses, entitled جواهر العجائب (see No. 1098) which he wrote in the time of Muhammad Îsâ Tarkhân, who took possession of Tattah after the death of Shâh Husayn Argûn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources :

Khawâjah Nasir-ud-Din Tûsi, Rashid-ud-Din Waṭwât, Wahid Tabrizi, Sharaf bin Muhammad ur-Râmî, Qutb-ud-Din, Shams-i Qays, the author of the Miftâh, Akhfash Nahwi and particularly names the دائع الصنائع of Amir 'Atâ Ullah Mashhadi and the دائع افكار و صنائع الشعراء of Husayn Wâ'iz Kâshifi, to which last our author frequently refers. Later on, fol. 5^v, he mentions thus the following works by their names :

الشعراء (read معيار) by Khawâjah Nasir-ud-Din Tûsi (see No. 842); حدائق السعوى و دائق الشعر by Rashid-ud-Din Waṭwât, dedicated to Khwârazm Shâh; حدائق الدقائق by Sharaf bin Muhammad ur-Râmî, dedicated to Uways bin Hasan Nûyân.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: Rashid Waṭwât رشد و طوطا

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله
و صحبه اجمعين الخ *

The versified Qit'ah begins thus:—

شوج را گو تمام ارکان همی خواهی ازو مکدر
بکبر این وزن را یاد و بکن این قطعه را ازیر

Rashid-ud-Din Muhammad bin 'Abd-ul-Jalil ul-'Umari رشد الدین محمد بن عبد الجلیل العمری (called here in the preface محمد بن عبد الجلیل العمری), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzm Shâhi dynasty, viz. Atsiz (A.H. 535-551 = A.D. 1140-1156), and his son Il-Arslân (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a Diwân (see Rieu ii. p. 553), and the present work,

he wrote a treatise on poetry entitled *حدايق السحر و دقائق الشعر* (see the notice on the preceding treatise), another work called *موائد القناد* and a metrical translation of the sayings of 'Alī.

See Ḥabīb-us Siyar, vol. ii. juz iv. pp. 169, 174.

Written in fair Nasta'liq

Dated Kābul. A.H. 981.

The seals of Nawwāb Sayyid Vilāvat 'Alī Khān and Sayyid Khwushīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 849.

fol. 83; lines 15; size $8\frac{3}{4} \times 5 : 6\frac{3}{4} \times 3$.

رياض الصنائع قطب شاهي

RIYÂD-US-ŞANÂ'I-'-I QUTUB SHAHÎ.

A treatise on pro-ody and rhyme

Author: Ulfatî Ḥusaynî Sâwajî الغنى حسنى ساوجى

Beginning:—

حمد و امرو نذلى كامل مدح و صنعي را شايان است كه از امتزاج
از كن غنمرو از ازدواج اصول مواليد النخ *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shāh 'Abd Ullāh, that is to say 'Abd Ullāh Qutub Shāh, the sixth king of the Qutub Shāhi dynasty. He reigned A.H. 1020–1083 = A.D. 1611–1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated: 18th century.

No. 850.

foll. 107 : lines 17 : size $9 \times 4\frac{3}{4}$: $6\frac{3}{4} \times 3$.

مجمع الصنائع

MAJMA'-UŞ-ŞANÂ'I'.

A treatise on poetical figures

Author : Nizâm-ud-Dîn Aḥmad bin Muhammad Ṣālih Siddiqī
ul-Ḥasanī النظم الدین احمد بن محمد صالح مدنی الحسنی.

Beginning —

الحمد لله الذي انعم علينا وهدانا الى الاسلام شكر يزيدة !
 آنچه که در تحریر و تدویر کتبجد آنجی *

At the end the author says that he wrote the work in A. H. 1060
 = A.D. 1650, the twenty-fourth year of Shāh Jahân's reign. The
 date is also expressed by a chronogram at the beginning

The work consists of the following four *Faṣl* :—

1. تقسیم کلام, various kinds of composition
2. بدائع لطیفی, word ornaments
3. بدائع معنوی, conceits.
4. سرقات شعری, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue.
 Nos. 2088 and 2089. A copy of the work is preserved in the Bûhâr
 Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta'liq.

Dated 10 Duḥijjah, the fifteenth year of Muḥammad Shāh's
 reign (A.H. 1146).

Scribe : محمد فاسم ولد خان محمد ساکن کول.

A note by one Jalâl-ud-Din, grandson of Shaykh Jamâl Shams-
 ul-Ārifin, found at the end of the copy, says that the copy was
 transcribed for him.

No. 851.

foll. 79 : lines 15 : size $9\frac{3}{4} \times 6$: 7×4 .

The same.

A slightly defective copy of the same Majma' uş-Şanâ'i'.

The MS. is defective at the beginning, and opens abruptly
 thus :—

..... بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد از آن

حضرت است *

In the colophon of the present copy the author is called بجلوری instead of صدیقی الحسني.

Written in ordinary Ta'liq.

Dated, 1819.

Scribe : منوچهر سهای.

No. 852.

fol. 73 ; lines 17 ; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the *Majma'-uṣ-Ṣanā'i'*, beginning as usual.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 853.

fol. 24 ; lines 17 ; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

Beginning :—

الحمد لله رب العالمين و الصلوة ... اما بعد این رساله ایست در علم

عروض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bâb* and a *Khâtimah* as follows :—

Muqaddimah fol. 1^b :

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب

بصیرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6^a :

باب در مقاصد که عبارتست از تفصیل بحر و ذکر اقسام آن بحسب

زحافات و تصرفاتی که واقع میشود و آن مشتمل است بر نوزده بحر *

Khâtimah, fol. 18^a :—

در بیان اوزان رباعی و دویزوک بحوز و آن مشتمل است بر
دو فصل *

In several places the metres are illustrated by verses of Sayfî i.e. Sayfî Bukhârî, who died after A. H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece.

Dated Rabî II, A.H. 1101.

Scribe : محمد طاهر.

No. 854.

fol. 112 ; lines 11 ; size $12\frac{1}{4} \times 8$; $7 \times 4\frac{1}{2}$.

Two treatises by Sirâj-ud-Dîn 'Alî Khân Ârzû علی سراج الدین علی Sirâj-ud-Dîn 'Alî Khân Ârzû, for whose life see No. 399.

I. fol. 1-75. مؤهبت عظمی Mauhibat-i Uzma.

A treatise on rhetoric.

Beginning :—

وضاحت مایه معانی پردازان ستایش کلیمی است کلام آفرین
النجم *

The treatise is divided into several chapters (*Bâb*) as follows :—

- | | |
|---------------------------------|------------------------------------|
| I.—on fol. 7 ^a . | باب اول در اسناد خبری |
| II.—on fol. 9 ^a . | باب دوم در احوال مسند المہ |
| III.—on fol. 28 ^a . | باب سوم در احوال مسند |
| IV.—on fol. 36 ^b . | باب چهارم در منعلقات فعل |
| V.—on fol. 43 ^a . | باب پنجم در قصر |
| VI.—on fol. 49 ^a . | باب ششم در انشا |
| VII.—on fol. 62 ^b . | باب هفتم در وصل و فصل |
| VIII.—on fol. 68 ^b . | باب هشتم در انجار و الطاب و مساوات |

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. عطیہ کبری Atiyah-i Kubra, on metaphor and simile.

Beginning :—

دیدارچه بیان معادنی سپاس حضرت سخن آفرینی است که طبایع
بشری را مایل محاکات گردانید النجم *

It is divided into several sections called بحث as follows:—

on fol. 78 ^b .	بحث بیان
on fol. 79 ^b .	بحث تشبیه
on fol. 101 ^b .	بحث حقیقت و مجاز
on fol. 109 ^a .	بحث امثال
on fol. 111 ^a .	بحث کنایه
on fol. 112 ^a .	بحث تعریض

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

Two treatises by Shams ud-Dîn Faqîr شمس الدین فقیہ.

The author, a poet of no small distinction, has already been mentioned in connection with his Diwân (see No. 411).

I. foll. 1-13. خلاصۃ البدیع Khulâṣat-ul-Badî'.

A tract on rhetoric and figurative speeches.

Beginning. —

سبحان الله من زافس را که عمر بی مثال هیچمدانی صرف ملازمت
جهل نموده ام الخ *

The author says in the preface that he compiled this work from the مفتاح of Sakkâkî (i.e. the well-known work Miftâḥ-ul-'Ulûm by Sirâj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muḥammad bin 'Alî us-Sakkâkî (d. A.H. 626 = A.D. 1229) and the مظل of 'Allâmah Taftâzânî (i.e. the commentary on Sakkâkî's Miftâḥ by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin 'Umar ut-Taftâzânî (d. A.H. 791 = A.D. 1388).

It is divided into a Muqaddimah, two Fasl and a Khâtimah, as follows:—

Muqaddimah, on fol. 2^b; مقدمه در بیان مجملی از تعریف و صاحت و بلاغت.

Faṣl I, on fol. 3^a : فصل اول در بیان صنایع معنوی

Faṣl II, on fol. 9^a. فصل دوم در بیان صنایع لفظی

Khâtimah, on fol. 12^a. خاتمه در بیان سرقات شعری

II. foll. 15-32. رسالة وافیه فی علم العروض و القافیه. *Risâlah-i Wâfiyah fi 'Ilm-ul-'Arûd wa'l Qâfiyah*. A treatise on prosody and rhyme.

Beginning :—

بعد از تقدیم حمد میدییکه سب (sic.) دنیا و آخرت با کمال تقطیع
و موزونیت ساخته و پرداخته اوست الن *

The work consists of two *Rukn* :

I, on fol. 15^b. رکن اول در علم عروض

II, on fol. 28^a. رکن دوم در قوافی

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless Ta'liq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî *Khân* and Sayyid *Khawrshid* Nawwâb are found at the beginning and end of the copy.

No. 856.

foll. 149 ; lines 9 ; size 9½ × 6 ; 6 × 3¼.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author : Abul Fakhr Arshad Ashraf with the *takhalluṣ* *Khayâl*
ابو الفخر ارشد اشرف متخلص بخيال.

Beginning :—

بعد حمد نا محدود کس بیکیسان و درود نا محدود شفیع واپسان الن *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq.

Dated Ramadân, A.H. 1228 Faṣlî.

No. 857.

foll. 96; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muḥammad Ḥasan Qatīl مرزا محمد حسن قاتل.

Beginning:—

نخوت فروشی زبان فصیح بیادان بلیغ کلام با برک کل شاداب النیم *

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpī, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mīr Sayyid Muḥammad, son of Mīr Amān 'Alī.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed چاناغ - اناغ - بخش.

Contents:—

Sharbat I, on prosody and rhyme, in two *Chânâg*, the second of which comprises nine *Ayâg*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chânâg*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chânâg*, on fol. 44^a.

Sharbat IV, on Turkî grammar and vocabulary, in one *Chânâg*, on fol. 89^a.

See Rieu ii, p. 795, The work has been edited with marginal notes by Muḥammad Gulâm Jabbâr, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dulqa'd, A.H. 1253.

Scribe: سعد اشرف علی رضوی.

No. 858.

fol. 104; lines 15; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

مِيزَانُ الْعَرُوضِ

MÎZÂN-UL-'ARÛD.

An extensive work on prosody.

Author: Motî Râm Mirathî مَوْتِي رَامِ مِيرَاثِي.

Beginning:—

سُبْحَانَ اللَّهِ خَدَايَ يَكْتَدُ - بِيْ آتَتْ وَتَوْنَ عَالَمِ آرَا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates صاحب مَارِسِ مَارِسِ (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfî. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223 = A.D. 1808, the year in which the work was commenced. The date of completion, 28 Şafar, A.H. 1224 = A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205 = A.D. 1790, fol. 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Ġulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Alî Bahâdur Marhattah, A.H. 1203 = A.D. 1788, fol. 97^a. On fol. 101^a he gives the *târikh* of the birth of his son, Shaykh Şibġat Ullah Muftî of Mirath, in A.H. 1189 = A.D. 1775.

Written in fair Ta'liq.

Not dated: 19th century

No. 859.

fol. 40; lines 16-19; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

مِيزَانُ الْأَشْعَارِ

MÎZÂN-UL ASH-'ÂR.

A treatise on the art of rhyming.

Author: Muhammad Sa'd مُحَمَّد سَعْد.

Beginning :—

جواهر زواهر ثناء و محمدمت سزاوار حضرت داور يست كه تلم عروض را
موجب معرفت اوزان صحيح و سقيم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the معيار الاشعار of Naṣīr-ud-Dīn Ṭūsī and the عروض of Sayfī Bukhārī. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bāb* and a *Khātimah*. This Muḥammad Sa'd seems to be identical with the author of the عامه and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the ميزان الاشعار.

Beginning :—

الحمد لله رب العالمين... بايد دانست كه شعر بالنسب در نعت
دانستن است و در اعطلاح گفتن كلام موزون است النخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary Nasta'liq by لعلچند, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian Ta'liq without a date, apparently in the 18th century.

No. 860.

foll. 19: lines 15: size $8 \times 4\frac{1}{4}$: $6\frac{1}{4} \times 2\frac{3}{4}$.

رساله عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody.

Author: Yûsuf Ḥusayn Shāhid يوسف حسن شهيد.

Beginning :—

الحمد لله الذي اما بعد بنده، ولیدة حریف نابرة پریسانی *

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdi Bakhsh's treatise on the same subject, which the latter sent to one Nawwâb Ja'far Ḥasan Khân Shāhib.

Written in fair Nîm Shikastah on various coloured paper.

Not dated ; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS belonged to Sayyid Şafdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605; lines 15; size $13 \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author: Amîr Khusrâu of Dihli امیر خسرو دہلوی.

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله ذي الكرم - انشاءت سحر الصيد الجني

والنسم *

After eulogising the reigning sovereign, 'Alâ-ud-Din Muḥammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Quṭb-ud-Dîn Mubâarak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled رسائل الاعجاز or اعجاز خسروی, consists of five *Risâlah*, divided into *Khaf*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Eth., Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خسرو, Lucknow, 1876, and the first *Risalah*, in the same place, 1865.

A very splendid and neat copy, written in bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahârâjah Sri Kâshî Narâyan Sri Isrî Parshâd Narâyan Singh.

Dated December 1848

Scribe : بنّدت سیمو برشاد.

No. 862.

fol. 351 ; lines 15 ; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{3}{4}$.

The same.

Another copy of Amir Khusrau's Rasâ'il-ul-I'jâz, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 863.

fol. 114 ; lines 9 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رقعات جامی

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jami's letters (see No. 180 xviii) ; beginning as usual :—

بعد از انشاء صحائف ثناء محمّدت النجم *

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramadân, A. H. 1241

Scribe : نسخ جلال الدین

No. 864.

fol. 63 ; lines 15 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

A slightly defective copy of Jâmi's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words :—

رقعه آخری بسم سبحانہ تعویذ امور دین و تمسیت احکام شرع

متین *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 865.

fol. 83; lines 15; size $8\frac{1}{2} \times 5$; 6×3 .

رقعات جامی و میرم سیاه

RUQA'ĀT-I JĀMĪ WA MĪRAM SIYĀH.

The letters and specimens of refined prose-writings by Jāmi and Miram Siyāh Qazwini,

I. رقعَاتِ جامی, Jāmi's letters, foll. 1-35 (see above), beginning:—

بعد از انشاء صدایف ثناء و محمدمت الله الذي انزل على عبده

الكتاب النخ *

See Ethé, Bodl. Lib. Catalogue. No. 894, 35; No. 895, 35; No. 896, 20 and No. 965; Ethé, India office Lib. Catalogue. Nos 1387-1389; G. Flügel i, pp. 264 and 265 and iii. p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

The collection is also known as منشآت جامی and sometimes الرسائل.

II. انشاء جامی foll. 36-83. The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue

Beginning:—

بعد انشاء حمد و ثناء بیحد بادشاهی را که از ازل تا ابد النخ *

See Ethé, India Office Lib. Catalogue, Nos 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated; apparently 17th century.

From a note on the title-page of Jāmi's collection of letters, it would appear that it was compared with the copy written by Jāmi himself.

No. 866.

fol. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

مخزن الانشا

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Husayn bin 'Alî ul-Kâshifi الحسین بن علی الكاشفی.

Beginning:—

هو الاول و الاخر و الظاهر حمد خداوند سرايم فغسست * تا شود

این نامه بنامش درست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr 'Alî Shîr, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال و روز و مه اتمام نوشت - بچهارم ز جمید الثانی *

The work is divided into a 'Unwân, three Şahîfah and a Khâtimah, as follows:—

'Unwân: What a Kâtib must know, fol. 4^a.

Şahîfah I and II: Forms of address (خطابات) and answers (جوابات), fol. 4^b.

Şahîfah III: On the various matters which have to be stated, fol. 118^b.

The third Şahîfah is preceded by a short introduction in which the author says that after completing the first two Şahîfah he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afdal-ud-Dîn Muḥammad.

The Khâtimah, treating of the forms of prayers used in letters, begins on fol. 227^b.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hâj. Khal. vol. v. p. 466.

For the author's work *مصحف شاهی*, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, *Dulqa'd*, A.H. 960.

Scribe: *الله بخش انکا لاهوری*.

Some folios, after fol. 198. are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 149, 143-148, 142, 150.

No. 867.

fol. 150 : lines 20 : size $14\frac{1}{4} \times 8\frac{3}{4}$; 9×5 .

مکاتبات علامی

✓ MUKĀTABĀT-I 'ALLĀMÎ.

A collection of the letters written by Abul Fadl, the prime minister of Akbar, collected by 'Abd-us-Şamad bin Afdal Muḥammad *عبد الصمد بن افضل محمد*.

Beginning :—

گونہ گونہ نیش مرداروی را سزد کہ وجود بشر را از کار خانہ عدایت
کسوت حیات پوشد * *نیش مرداروی را سزد کہ وجود بشر را از کار خانہ عدایت*

The editor, who calls himself the sister's son of Abul Fadl, says that he commenced the present collection shortly after Abul Fadl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

This collection, which is generally called *مکاتبات ابو الفضل* or *انشای ابو الفضل*, is divided into the following three parts called *Daftar* :—

- I. Letters written in Akbar's name to kings and Amīrs fol. 2^a.
- II. Letters written by Abul Fadl to Akbar and Amīrs. fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces of refined prose, fol. 87^a.

Comp. Rieu, i. p. 396 ; G. Flügel, iii, p. 286 ; Morley, p. 109 ; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The *Inshā-i* Abul

Faql has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Aḥmad Gûpâmû'î, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muḥammad Hâdî 'Alî, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftar* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83 : lines 14; size $9\frac{3}{4} \times 6 : 7\frac{3}{4} \times 4$.

The same.

A fragment of the same collection of Abul Faql's letters, defective both at the beginning and end

It opens abruptly thus :—

..... موقوف عرض مقدس حضرت قبله گاهی ملاذی امید گاهی

دامت برکاته میسرانند *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated: 19th century.

No. 869.

fol. pp. 228 (fol. 114) : lines 17. size $10 \times 6\frac{1}{4} : 7\frac{3}{4} \times 4\frac{1}{4}$.

مکاتبات دلاعی (دستر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Faql's letters.

This collection, endorsed on the title-page: مکاتبات دلاعی چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhārā in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیدار مرجدار واحد القلاری را که تمامی روی زمین را
کرسی نگریست تا دور دوار از ذوالفقار موزوئی شجاعت و صنعت خود
هموار ساخت الخ *

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons :—

- (1) Prince Murād, pp. 15-40.
- (2) Prince Dāniyāl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryam Makānī, pp. 66-78.
- (5) Prince Salim, pp. 78-91.
- (6, 7 and 8) Maryam Makānī, pp. 91-98
- (9) Begam Jīū, pp. 99-101.
- (10 and 11) Maryam Makānī, pp. 101-105.
- (12) Shaykh Mubārak (Abul Faḍl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayḍ Fayḍi Fayyāḍi (Abul Faḍl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Faḍl's teacher), pp. 121-124.
- (17 and 18) A *Murshid*, pp. 124-129.
- (19) Ḥakīm Shaykh Binā, pp. 129-132.
- (20) Ḥakīm Humām, pp. 132-134.
- (21 and 22) Ḥakīm Masīḥ-uz-Zamān, pp. 134-140.
- (23) Ḥakīm Faṭḥ Ullah Shīrāzī, pp. 140-142.
- (24) Mir Ashraf Munshī, pp. 142-143.
- (25) 'Urfi Shīrāzī, pp. 143-147.
- (26) Maulānā Shikibī, pp. 147-149.
- (27) Khwājah Ḥusayn Sanā'i (Mashhādī), pp. 149-153.
- (28) Makhḍūm ul-Mulk, pp. 153-157.
- (29) A friend, pp. 157-159.
- (30) A Sayyid friend, pp. 159-161.
- (31) A Qāḍī, pp. 161-163.
- (32) Shaykh Najm-ud-Dīn, pp. 163-166.
- (33) Shaykh Badr-ud-Dīn Nagūrī, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabī, pp. 169-172.
- (35) Shaykh Naṣīr-ud-Dīn Sanbhalī, pp. 172-174.

- (36) A friend. pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ûnî, pp. 177-179.
- (38) Shaykh Jauhar Sarhindî. pp. 179-183.
- (39) Shaykh 'Abd-us-Samî' Jaunpûrî, pp. 183-186.
- (40) Shaykh Abul Fath Khayrâbâdî. pp. 186-187.
- (41) Shaykh 'Uṣmân Dihlawî, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multânî, pp. 190-192.
- (43) Shaykh 'Abd-ul-Gafûr. pp. 192-193.
- (44) Mirân Ṣadr-i Jahân, pp. 193-196.
- (45) Shaykh Nizâm Pâni Patî, pp. 196-199.
- (46) A Sayyid friend. pp. 199-202.
- (47) Shaykh Ja far Bhakari, pp. 202-204.
- (48) Ḥafîẓ Bâqî Khân. pp. 204-205.
- (49) Khwâjah 'Abd-us- Sattâr, pp. 205-208.
- (50) Mir Ya'qûb Kaṣḥmirî. pp. 208-211.
- (51) A friend, on the death of Fayḍî, pp. 211-217.

Amir Ḥaydar Bilgrâmî in his Sawâniḥ-i Akbarî. followed by Muḥammad Ḥusayn Âzâd in his Darbâr-i Akbarî. mentions the fourth *Daftar* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mîr Ġulâm 'Alî Âzâd's library, which, strangely, was not known to the author of the Darbâr-i Akbarî, a grandson of Ġulâm 'Alî Âzâd. The first copy from the original MS. was secured by Sayyid Ḥasan Bilgrâmî, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavî 'Abd-ul-Jalîl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq.

Dated July, 1918.

Scribe:—

سید علی احسن المتخلص به احسن و المدعو به شاه میدان بنگالہ
 ثم المارہوڑی *

No. 870.

foll. 22 : lines 12 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباچہ نوری

DĪBĀCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose. by Zuhûri : see No. 284, III.

Beginning :—

سرود سراپان عشرتکده فال النج *

Written in fair Nasta'liq, sometimes diagonally.

Not dated : 19th century.

No. 871.

foll. 161 ; lines 5-12 : size $9 \times \frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{4} \times 3$.

رسائل طغرا

RASÂ'IL-I ṬUGRÂ.

A collection of the refined prose-writings of Ṭugrà, similar to the one noticed under No. 333.

Beginning :—

تذاتی بهار پیروانی که انگشت سبز را بداندای شبنم النج *

Written in fair Nasta'liq.

Dated 12th Shā'bān, A.H. 1258.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurs̄hid Nawwāb are found at the beginning and end of the copy.

No. 872.

fol. 469 : lines 19 : size 13 × 8 ; 9 × 5½.

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *tarmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل وزق بر وزق است
از رشک صفاش گل بزرع عرق است
گرعد وزق اسب در گلستان گل را
هر صفحه این هزار گل را وزق است
بر صفحه غمیر منیر مستفیدان خود و دانشوری و مکتسبان جرعه
فضل و هنر پیروی مخفی مانند النجم *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Dîn Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayd*, fol. 1^b.

Beginning:—

یگانه ایزد سخن آفرین و برانده چرخ برین را کدام زبان نام آفرین
خوانی برم النجم *

2. Preface to *Muraqqâ*, by the same Mirzâ, fol. 5^a.

Beginning:—

جهان جهان آفرین جهان آفرینی را که تصویر کلک تقدیرش از مرفع
اختران سپهر النجم *

3. Preface to the *Sabr Sayyarah* of Zuhâ (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning:—

بِذَا ايرد زهى بربرى بایه سخن و سخنورى و والا گوهرى گوهر
معنى و معنى پرورى الخ *

4. Mirzâ Jalâl's preface to the Maṣnawîs of Qudsi and Ṭalib Kalim, fol. 12^a.

Beginning:—

چهره كشائى تصوير سپاس بهار پيرائى كه گلبن با هزار دهان
بشكفايدن غنچه شاخسار الخ *

5. Mirzâ Jalâl's preface to the Diwân of Qudsi, fol. 16^a.

Beginning:—

سخن آفرينى كه بحكم اقتضا حكمت مدار پرگار تكوين در كار آفرينش
كانذات الخ *

6. Mirzâ Jalâl's preface to the Diwân of Ṭalib Kalim, fol. 18^b.

Beginning:—

كليم كلامان مسيحاً دم كه بتاثير جاددارى انفس قدسى و نفوس
افاضه حيات و احباء اموات ميكند الخ *

7. Mirzâ Jalâl's preface to the Diwân of Mullâ Munir, fol. 20^a.

Beginning:—

جهان آفرينى كه زمين و زمان و مكين و مكان را بعنوان كن فلك
آفریده الخ *

8. 'Inâyat Ullah Kanbû's preface to the Sawâd-i A'zam of Mullâ Munir, fol. 22^b.

Beginning:—

صفت گوناگون و سدس از فيداس امرون سزاوار صانعى كه فام صنعتش
از خط رحمان در نخته رنگين چمن ندسته الخ *

9. Preface to the Diwân of Hakim 'Abd-ul-Hâdî, fol. 25^a.

Beginning:—

آفرين سخن در سخن آفرين كه همچو سخن گوهرى را از كن دل
بگادان زيان آورد الخ *

10. Muḥsin Fânî's introduction to the Maṣnawî of Mullâ Shâh, fol. 27^b.

Beginning :—

حامداً للذي هو الموجود که جز او نیست حامد و محمود
هو من لئس في الوجود سواه انـه لا اله الا الله

11. Mîr Bâqir's preface to the Maṣnawî of Zafar Khân, fol. 28^b.

Beginning :—

حمد ببعد و سپاس ببعد مر حضرت واهب الصور و نگارنده بیکر بشر
را سزاست انـم *

12. Preface to the Diwân of Naṣîrâ-i Hamadânî, fol. 29^b.

Beginning :—

یگانه که هزار و یک نام مبارکش هزار و یک چراغ بر افروخت انـم *

13. Preface to the Muraqqa' of Naṣîrâ-i Hamadânî, fol. 30^b.

Beginning :—

مربع کار نامه رنگین حمد مبدع صورت آفرین نه آنگونه دلنشین
است انـم *

14. Mirzâ Amân Ullah's (entitled Khânahzâd Khân Firûz Jang) preface to his medical work Miftâḥ-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol. 31^a.

Beginning :—

شفای علت لکنت در خور فامی است که حکیمی حمد سرا
باشد انـم *

15. The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol. 32^a.

Beginning :—

الوان جواهر زواهر آبدار حمد و ثنا سزاوار و شایسته قادر علی الاطلاق
است انـم *

16. Preface to the Maṣnawî of Zulâlî, fol. 32^b.

Beginning :—

لآلی گرانمایه سخن سزاوار حمد خداوندیست که افسر کرامت بر
فوق اهل معنی نباد انـم *

17. Preface to Zulâlî's Sab' Sayyârah, fol. 33^a.

Beginning :—

زالال چشمه سار سخن حمد سخن آفریدی را که بلغاء شیرین زبان
بمدح او رطب اللسانند النخ *

18. Preface to the Sâqî Nâmah, fol. 34^a :—

Beginning :—

صاف دوشان خمخندۀ افلاک بنشاه حمد باده پیمائی سر خوشند
النخ *

19. Preface to the *Bayâd* of *Shaykh* Fayḍi, fol. 35^a

Beginning :—

دینچه راز نکتہ سازانست این
فہرست خیال جانگدازانست این
تعوید دل سخن طرازانست این
طومار جنون عشقبازانست این

20. Preface to the *Bayâd* of Ṣâ'ib Tabrizi, fol. 35^b.

Beginning :—

این بیاضی است کہ گوئی سرنوشت آزادگان و نسخہ مجموعہ
پریشان خوبان است النخ *

21. Another preface to the same *Bayâd*, fol. 35^b.

Beginning :—

سفیه حمد مبدع معنی آفرین ازان بلند پایه تراست النخ *

22. Raushan Ḍamîr's preface to the *Bayâd* of Nawwâb Sa'id Khân, fol. 36^b. Beg. :—

روزی با قلم کہ در عالم معنی بموشگافی و باریک بینی علم است
النخ *

23. Preface to the *Bayâd* of Mirzâ Muḥammad Ridâ, fol. 37^b

Beginning :—

مانعی کہ بیاض سحر را بخطوط شعاعی شیرازہ بست النخ *

24. Miyân Muḥammad Na'im's preface, fol. 41^a,

Beginning:—

بر بیدار دیده حرف مدعا خواهم نوشت
یعنی آن نام دلآزایی خدا خواهم نوشت
من نمیدانم چه میگویم چه خواهم نوشت
ایقدر دانم که نام آشنا خواهم نوشت

25. Preface to Faydī's *Diwân*, fol. 42^b:—

Beginning:—

بسم الله الرحمن الرحيم کدچ ازل راست طلسم فدیتم

26. Preface to Zuhûrī's *Nauras*, fol. 44^a; beginning as usual; see No. 284, III.

27. Zuhûrī's preface to *Khvân-i Khālil*, fol. 48^a; beginning as usual; see No. 284, I.

28. Zuhûrī's preface to *Gulzâr-i Ibrâhîm*, fol. 57^a; beginning as usual; see No. 284, II.

29. Another preface to Zuhûrī's *Gulzâr-i Ibrâhîm*; beginning on fol. 61^a:—

ای نوزس گلزار براهم از تو انج *

30. *Shaykh* Abul Faḍl's preface to *Akbar Nāmah*, fol. 63^a; beginning as usual; see No. 552.

31. *Hamid*'s (i.e. 'Abd ul-*Hamid Lāhauri*) preface to *Bādshāh-jahân Nāmah* (i.e. *Pādishāh Nāmah*), fol. 70^a; beginning as usual; see No. 565, Part II.

32. *Mirzâ Tabâ-Tabâ'i*'s preface to *Pādishāh Nāmah*, fol. 74^a.

Beginning:—

شگفته روئی گلشن سخن بخنده ریزی ... بهار افروزی است انج *

33. Preface to the second *Daftar* of *Pādishāh Nāmah*, fol. 86^b; beginning as usual; see No. 565 (second *Daftar*).

34. *Muḥammad Ṣālīh*'s preface to the third volume of *Shāh-jahân Nāmah*, fol. 87^a.

Beginning:—

خدایا ثنای تو گویم نخست که بالا تر از هر سخن حمد تست

35. *Muḥammad Ṣālīh*'s preface to the *Diwân* of *Mir Mu'in-ud-Dīn Gāzi*, fol. 89^a.

Beginning:—

خدا را کنم بر سر نامه یاد که بر بنده درهائی معنی کناد

36. Preface to 'Urfi Shîrâzî's Diwân, fol. 92^a.

Beginning :—

حسن ازای صورت احکام شرعی و قدر افزای معنی کلام عرفی النخ *

37. Islâm Khân's preface to بخشو نانک بخشو, written by order of Shâhjahân, fol. 94^b.

Beginning :—

نقوش مقدمه تجرد نهاد را میل بلدات روحانی بیشتر النخ *

38. Nûr Ullah's preface to the Bayâd گلشن فقر of Muḥammad Ḥakim, fol. 97^a.

Beginning :—

این بیاض گلشن که اورافش رشک فرمای هشت بهشت نیلگون
و هفت چمن است النخ *

39. Mullâ Munîr's preface to Bahâr-i Sukḥan of Muḥammad Ṣâlih Kanbû, fol. 97^a.

Beginning :—

ایزد سخن آفرین را سپس که چراغ گفتار را از تاب خود روشن
گردانیده النخ *

40. Muḥammad Ṣâlih's preface to the Bahâr Dâniṣh of 'Inâyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the Ruq'ât of 'Inâyat Ullah, fol. 101^a.

Beginning :—

حمدی که میزان ذهن محققان دقایق نطق از سنجیدن آن بعجز
و قصور معترف آید النخ *

42. Preface to the Diwân of Abul Fayḍ Fayḍi, fol. 102^a.

Beginning :—

بتوفیقش سخن کردم چو آغاز زبانم شد بحمدش نکته پرداز

43. Muḥammad Ṣâlih's preface to Mullâ Munîr's commentary on the Qaṣidahs of 'Urfi, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muḥammad Ṣâlih (evidently the author of the 'Amal-i Ṣâlih, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muḥammad Ṣālīḥ wrote this preface in Ramaḍān, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the *Diwān* of Zafar Khān, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading : انضاً از منشآت مرزا مذکور, fol. 110^a

Beginning :—

الله اكبر اين چه مائتة ظهور و كدام بايه پيدائست كه صدمت دهشت
جبروتش گفتگوی انكار در گلولی مفكران شكسته النج *

46. Preface to the *Tuḥfat-ul-'Irāqayū* (of Khāqānī), fol. 111^a.

Beginning :—

هزار داستان خامه دو زبان اين ترانه طراز چار چمن زار النج *

47. Preface to the *Muraqqa'āt* of Muḥammad Dārā Shikūh, fol. 113^a.

Beginning :—

حمدی كه قلم از تحریر آن فصر است و خيال از تصوير آن عاجز
النج *

48. Preface to the *Bayād* of Naṣīr-i Hamadānī, fol. 113^b.

Beginning :—

دريڼ صحيفه ننگه كن بچشم معني بين
كه رشك صورت معني و لعبت چين است

49. Mullā Munir's preface to *Gulshan-i 'Ināyat* (meaning probably the collection of 'Ināyat Ullah's letters), fol. 114^a.

Beginning :—

فيض آفريني كه سخن مظهر افوار تجليات اوست و خرد آئنه دار
اسما و صفات او النج *

50. Preface to the collection of Mullā Munir's *Maṣnawīs*, fol. 119^a.

Beginning :—

ديباچه سخن سديش ايزديست كه گويائي بخش زبان و صاحب
نظم قران است النج *

51. Preface to the first collection of Mullā Munir's works fol. 124^a.

Beginning:—

ستایشی که از آغاز بلوغ تا انجام پایۀ بلاغت از دل خیزد *

According to Munîr's statement, fol. 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven at Jaunpûr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as هفت اختر - بیت الصنم - کار نامه - , together with his subsequent compositions, will be included in his last Kulliyât.

52. Mullâ Munîr's preface to the arithmetical work, Tauhîd, of Maulânâ Şamad, fol. 126^b.

Beginning:—

انچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یگانه ایست
که اصل شمار ازوست *

53. Preface to the نشاء حال of Mullâ Munîr, fol. 127^b.

Beginning:—

نشاء حال سرمستان خمخانه فیض که کیفیت معانی دریافته
اند النخ *

54. Preface to the Guldastah (of Mullâ Munîr), fol. 128^a.

Beginning:—

این بیگانگان آشنا رو و اشنایان سخنگو معنی سگالان فیض گوش
النخ *

According to the preface to the Naubâdah (see below), the Guldastah contains a choice collection of Munîr's poetical works, and was completed, according to the present preface, at Jahângir Nagar (Dacca) on 4 Dulqa'd, A.H. 1049 = A.D. 1639.

55. Preface to the Dastanbû (of Mullâ Munîr), written in Akbarâbâd, 17 Muḥarram, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning:—

این فیض سرشتان معنی نژاد بیدار دلان قدسی نهاد سیاحان قلمرو
سواد النخ *

56. Preface to the Naubâdah نوباده (of Mullâ Munîr), fol. 129^b.

Beginning:—

برزای فیض پیرای چمن نسیمان معنی پوشیده نماند النخ *

It would appear from this preface that the Naubâdah of Munir, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Shar'bân, A. H. 1051 = A. D. 1641

57. Preface to the Haft Akhtar هفت اختر or the 'Seven Stars' of Mullâ Munir, fol. 1:9^b

Beginning:—

بعد از حمد جبهه افروز هفت اختر و نعت دانش آموز هفت
کسور النجم *

According to Munir's statement in the preface, the Haft Akhtar consists of seven Maṣnawis which he describes as follows:—

- (i) اول — آب و رنگ و آن در ستایش مرز و نوم اکبر آباد است
و صفت آب چون که در پای آن شهر روان است
و ثناء چمنستان آن شهر و مدح خدیو سلیمان
شکوه *
- (ii) دوم — بخت بلند و آن در مدح صاحبزبان و الا اختر است
و صفت عیدگاه او و بیان ظفر یافتن آن شیر خورشید
بذبحه بر خصم زوبانه دار و ملامت عمل شدن زمین از
گنج و مال *
- (iii) سیوم — مرآة الخیال و آن در نمایش صورت حال آینه و صفت
فصر آینه نگار نواب سیف خان و مدح آن صاحب
السیف که از آینه تیغش صورت ظفر نمودار است *
- (iv) چهارم — ساز و برگ و آن مستمل است بر اوصاف تیل و پان
و تذاکو که هر یکی سرمایه ساز و برگ حریفان
و ظرفان است *
- (v) پنجم — میخانه و آن در صفت شراب است و بیان حالت
مستی و کیفیت حسن ساقی *
- (vi) ششم — درد و الم و آن در بیان سوزش دل و گدازش جان
و نشانه حسن و ذوق محبت و چاشنی عشق است *

- (vii) هفتم — بیت المعمور و آن در ستایش مسجدی است که خان
فیض رسان وزیر خان تعمیر فرموده *

58. Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bidil, fol. 130^a.

Beginning :—

حمد مبدعی که تردد انفس هستی موجودات تحریکی است از
سر انگشت ارادت او النخ *

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padishâh Nâmah* of Muḥammad Amin or Aminâ of Qazwin (see No. 566), fol. 131^a–146^a.

60. Extracts from the writings of Mullâ Muqimâ, foll. 140^a–145^b.

Beginning :—

بانشاء سپاس بدایع نگاری رگ ابر قلم کرم در فشانست النخ *

Mullâ Muqimâ, a contemporary of Tuḡrâ (*d c.* A. H. 1078 = A. D. 1667, see No. 333), is the author of *غیر نامه*, noticed in Rieu ii, p. 743.

61. Mullâ Munir's *چراغ و چراغ Durâ-i Sham-wa-Chirâğ*, in praise of Shâh Jahân, fol. 145^b.

Beginning :—

آغاز گفتار بزم نور الادوار فروغ بخش انجمن انجم چراغ افروز چشم
مردم النخ *

62. Extracts from the *بیت المعمور Bayt-ul-Ma'mûr*, a history of Shâh Jahân, by Ma'mûr Khân, with the *takhallus* Jam, fol. 146^a.

Beginning :—

خدای ستایش و سپاس را از منشی بالسان (sic) کوی پریشان
سخن النخ *

63. From the writings of 'Ali Ridâ Tajalli, fol. 149^b.

Beginning :—

فرخنده شبی فروغ صبح اقبال از جبینش چون نور از مردمک
لامع النخ *

Mullâ 'Ali Ridâ Tajalli, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but subsequently returned to his native land where he died in A. H. 1088 = A. D. 1677, see Sprenger, *Oude Cat* p. 150.

64. *Naẓm wa Naṣr-i Muḥammad 'Alī Māhir*, entitled *Gul Aurang*, in praise of Aurangzīb. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning:—

فرخندگي کلام ديکين از حمد ملک الملکي است که اجراء
احکامش النخ •

Muḥammad 'Alī, with the *takhalluṣ* Māhir, edited the *Diwān* of Muḥammad Ṭāhir Ḡanī (*d.* A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muḥammad Ṣāliḥ Kanbū. In praise of *Shāh Jahān*, fol. 158^a.

Beginning:—

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و نعت
شناسنده معني لم يزل النخ *

66. From the writings of Ṭuḡrā. *ناج المدائح* *Tāj ul-Madā'ih* of Mullā Ṭuḡrā, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muḥammad Ṣāliḥ, fol. 166^a.

Beginning:—

گلگونان عبا خوام و پری بیکران نیز کام و هیونان مریع نال و دم
و تگوزان آهنین سم النخ *

68. Praise of *I'tiqād Khān*, by Mullā Munir, fol. 167^b.

Beginning:—

لله الحمد که نخل امیدم ببار آمده و عنجه آرزویم شگفتن آغاز نماده
النخ *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are:—

Himmat *Khān*'s letter to Ashraf *Khān*, fol. 169^a.

Letters of *Shaykh* Qutb-ud-Dīn Sulṭānpūri to Ibrāhīm *Khān*, etc. foll. 169^b–172^b

Praise of *Shāh Jahān* and his throne, by Mirzā Jalāl, fol. 172^b.

Farmān of Farrukhsiyar to 'Abd-uṣ-Ṣamad *Khān* Bahādur Dilir Jang, fol. 174^a.

Another by the same to Zakariyā *Khān* Bahādur, fol. 174^b.

Humâyûn's letter to Bîram Khân, fol. 174^b.

Jahângîr's letter to Shâh 'Abbâs, fol. *ibid*.

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid*.

'Âlamgîr's letter to Mu'azzam Shâh, fol. 175^a.

Letter from Dârâ Shikûh to Muhsin Fânî. and the latter's reply, fol. 175^a.

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Parî Khânam, daughter of Shâh Tahmâsp, to Shâh Ismâ'îl II, fol. 176^b.

Mîr Jumlah's letter to Nawwâb Wazîr Khân. written by the order of Shâh Jahân, fol. 178^a, and Wazîr Khân's reply, fol. 178^b.

Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullah, fol. 178^b.

Peti'ion of Mirzâ 'Azîz Kokah, entitled Khân-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.

Muhammad Bâqîr's letters to Shâh 'Âlam consisting of those letters which do not contain diacritical points. fol. 181^b.

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgîr. each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written. fol. 182^a.

Âsaf Khân's letter to 'Âdil Khân, fol. *ibid*.

Qâbil Khân's letter to Shaykh Munîr, fol. 182^b.

Letter from Khân Khânân to Khwâjah Abul Hasan, fol. 183^a.

Mu'tamad Khân's letters to Khân 'Âlam, etc., foll. 185^b-187^b.

Khân Khânân's letter to Mullâ Hayâtî Gilânî, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.

Letter from Nawwâb Âsaf Khân to Khwâjah Mirak Husayn, fol. 193^a.

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkotî, fol. 193^b.

From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'î), fol. 194^a, and the latter's reply, fol. *ibid*.

From Bibadal Khân to Mullâ Munîr, fol. 194^b.

From Nûr Muhammad Mu'min to Munir, fol. *ibid*.

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.

From Hakîm Sarmad to Dârâ Shikûh, fol. 195^b.

A congratulatory letter from Nizâm Hîsârî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1089 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshi Kâzim's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Maḥmūd bin Sayyid Muḥammad ul-Kurûsî uṣḥ-Shāfi'î, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qâsim Muḥammad uṣ-Siddiqî.

From 'Ābid Khân to Ḥâjî Abu'l Qâsim, deceased, fol. 198^b.

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^b.

From Mirzâ Jalâlâ to Nawwâb Mir Jumlah, fol. 199^a.

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol. 199^b.

Mirzâ Jalâlâl's reply to Nawwâb Afdal Khân's letter, fol. 201^a.

Another letter from Jalâlâ to Nawwâb Afdal Khân, fol. 202^a.

Tâlib Kalim's letter to Nawwâb Zafar Khân when the latter was wounded by a lunatic, fol. 202^b.

Mir 'Alî Shîr's letter to Sultân Ḥusayn Mirzâ to soothe the latter's anger, fol. 203^b.

Qâḍî Muḥammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol. *ibid*.

Letter from Mir Qâsim 'Alî Kamahî to Faridûn, fol. 204^a.

Letter from Mullâ Muḥammad Ṣûfî to Âṣaf Jâh, and the latter's reply, fol. 204^b.

Letter from Qâḍî Nûr Ullah Shûstari (the author of the Majâlis-ul-Mu'minin, see No. 720) to Shavkh Abul Faḍl, fol. 205^a.

Letter from Khwâjah Muḥammad Hâshim to Bakḥshî-ul-Mulk, fol. *ibid*.

Letters from the same Khwâjah' to Qâḍî 'Ārif, foll. 205^b-206^a; to Mullâ Muḥammad Yûsuf, fol. 206^a; to Muḥammad Qâsim Hakkâk fol. *ibid*.; to Muḥammad Murâd, calligrapher, fol. 206^b.

Letter from Sharif Sarmadî to Hakîm Abul Fathî, fol. *ibid*.

Letter from Mullâ Muḥammad Sâliḥ to Nawwâb Ja'far Khân, fol. 207^a.

Letter from 'Abd-ul Maḥid Munshi to Âṣaf Jâh, fol. 207^b.

Letter from the aforesaid Munshi to Sa'd Ullah Khân, fol. 208^a.

Letters from Hakîm 'Abd-ul-Hâḍiq to Nawwâb Ja'far Khân, fol. 209^a; to Qâsim Khân, foll. 209^b-210^a; three letters to Nawwâb Islâm Khân, fol. 210^b-211^a; to Nawwâb Khân Khânân, fol. *ibid*.; to Khân Zaman, fol. 212^a.

Letters from Maulânâ 'Urî to Khân Khanân fol. 212^a; to Âṣaf

Khân, fol. 213^a; to Hakim Abul Fath Gilâni, fol. 213^b; another to Khân Khânân, fol. *ibid*.

Letters from Mullâ Munîr to I'tiqâd Khân, fol. 214^b; to Sayf Khân, fol. *ibid*.

Letter from Mullâ Hayâtî Gilâni to Nawwâb Rustum Khân, fol. *ibid*.

Letter from Mirzâ Şâdiq Dast-Gayb to Satî Qulî Khân, fol. 215^a.

Letter from Mullâ شای (probably Şanâ'î, see No. 250) to Shâh Ğarib Mirzâ, fol. 215^b.

Three letters from Mirzâ Muḥammad Ridâ to Nawwâb I'tiqâd Khân, foll. 216^a–217^a; to Qâḍî Afḍal, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzâ 'Abd-ul-Ma'bûd, foll. 218^b–219^a; to Īraj Khân, fol. 219^b; to Mirzâ Sharif, fol. *ibid*; to Mullâ Muḥammad Ya'qûb, fol. 220^b.

Letter from Mirzâ Jân to a friend, fol. 221^a.

Letter from Mullâ Zuhûr to Hakim Âtashî, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muḥammad Amin Mustaghni (of Kāshmir) to Amiri, fol. 223^b.

Mirzâ Jalâlâ's reply to a friend, fol. 224^a.

Five letters of Muḥammad Bâqir, all consisting of those letters which do not contain diacritical points: (1) to Asad Khân, fol. 224^a; (2) to Nawwâb Amir Khân, fol. 224^b; (3) to Nawwâb Abû Naşr Khân, fol. 225^a; (4) in recommendation of a Hakim, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muḥammad Ridâ and the other not named, fol. 225^b.

Letter from Sultân-ul Mashâ'ikb (Nizâm-ud-Din Aulivâ) to Amir Khusrau, fol. 225^b.

Letter from Muḥammad Ma'sûm to Khwâjah Muḥammad Hanîf, fol. 226^a.

Two letters from Sayyid Ni'mat U'llah (probably the well-known saint and poet of Nârnaul, who died at Firûzpûr, east of Râimahal in A.H. 1077 = A.D. 1666), to Nawwâb Fida'î Khân (i.e. Azam Khân Kokah of Shâh Jahân's time), foll. 226^a–226^b, in reply to Sayyid Safi-ud-Dîn, fol. 227^a; to Mirzâ Murâd, fol. *ib*.

Mirzâ Kâzimâ's letter to Shaykh Muḥammad Ashrat, fol. 227^b. Khwâjah Muḥammad Hâshim's letter to Mulla Shâh, fol. 228^a.

Three Ruq'ahs by Muḥammad Baqir consisting of letters which do not contain diacritical points, fol. 229^a.

شرح رسالہ شریعہ Sharh-i Risalah-i 'Ajbah, a commentary on the Şūfi tract رسالہ شریعہ of Sayyid Muḥammad Ghasdataz, fo.

عبد الواحد ابراهيم حسني Bilgrāmi 'Abd-ul-Wāḥid Ibrāhīm Ḥusaynī
دہلوی.

Beginning :—

اما بعد حمد الله على نواله و الصلوة على نبيه محمد و آله
موضع این کلمات گرامی *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... فواله تعالى و تلك الامثال نصيرها
للمنفس لعلمهم يتفكرون ما چهار برادر بوديم يعنى ما چهار روح بوديم جمادى
نبدانى حيوانى انسانى *

Muḥammad Gisūdarāz, with his original name Sayyid Muḥammad bin Sayyid Yūsuf Ḥusaynī, was one of the most renowned saints of India. He was born at Dihlī, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Naṣir-ud-Dīn Chirāḡ-i Dihlī, after whose death, A.H. 757 = A.D. 1350, he went to Gujarāt where he spent a long time in the company of the eminent Shaykh, Khwājah Rukn-ud-Dīn Kān-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbār-ul-Akhyār, pp. 121-128.

The commentator is probably identical with Mīr 'Abd-ul-Wāḥid Ḥusaynī Wāsiṭi Bilgrāmi, who adopted the poetical title Shāhidi, wrote the works کافیه اسى حاجب - شرح - حل شبیهات - etc., and died 3 Ramaḍān, A.H. 1017 = A.D. 1608. See Sarw-i Āzād, p. 247.

Letters from 'Ālamgir to Shaykh Sayf-ud-Dīn Sarhindī, fol. 234^b; to Muḥammad Bāqir, fol. *ib.*

Mirzā Jalāl's letter to Muḥammad Bāqir Shīrāzi, fol. 234^b; the latter's reply, fol. 236^a.

Mirzā Jalāl's Wahshat Nāmah وحشت نامه, a satire on Shaydā, fol. 237^b

Letter from 'Arif Lāhauri to Dānā, fol. 240^b.

Satire of evil-minded persons, by Mirzā Jalāl, fol. 203^a.

Mirzā Jalāl's letters to Diyā-ud-Dīn, son of Mullā Ḥālī Tabrizi, fol. 244^a; to Mirzā Muḥammad Ḥusayn, fol. 246^a; to Mirzā Amīnā asking him not to be afflicted by the envy and enmity of people, written from Kashmīr, fol. 247^a; to Ḥāfi Ḥusayn Kirmānī, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Ināyat Ullah Kanbū, foll. 253^a-256^a.

Letter from Mīr Ilāhī to Dānā, fol. 256^a.

Letter from Shaykh 'Abd-uş Şamad to Maḥmûd, fol. *ib*.

Letters of Mullâ Raunaqî, foll. 256^b–257^a.

Chandarbhân's letters to 'Abd-ul-Karîm, Bhâkmal and Hâjî Muḥammad Jân Qudsî, foll. 257^a–258^a.

Mirzâ Jalâlâ's letters to Tâlib Kalim, fol. 258^a; to Bandah Ridâ, fol. 258^b; to Mirzâ Muḥammad Ḥusayn, fol. 259^a, to 'Abd Ullah Najm-i Şâni, fol. 260^a.

Tuğrâ's letters to Bazmî, fol. 260^b; to Mirzâ Kâzîm, fol. 261^b; etc.

Mir Bâqir's letter to Şâ'ib and others, fol. 263^b.

Ruq'ah of Naşîrâ-i Hamadâni, fol. 265^a.

Mirzâ Muḥammad Munshî's letter to Tâlib Kâlîm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tâlib Kalim to Mirzâ Amînâ, fol. 268^a.

Letter of Mullâ Haydar Khişâlî, on behalf of Mirzâ Rustum, to Tâlib Kalim, fol. 269^a.

Qâdî Nûr Ullah's letter to Ḥakîm Ḥâdiq, fol. 269^b.

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol. 270^b.

Ḥakîm 'Abd-ul-Ḥâdiq's letter to Shaykh 'Abd-ul-'Azîz Jaunpûri, fol. 271^a.

'Urî's letter to Zuhûrî, fol. 271^b.

Zuhûrî's letter to Shaykh Faydî, fol. 272^a.

Muzaffar Ḥusayn's letter to Tâlib Kalim, fol. 273^b.

Ḥakîm 'Abd-ul-Ḥâdiq's letters to Mullâ 'Abd-ul-Laţîf, Ḥakîm Faṭḥ Ullah, Qâdî Nûr Ullah, Mir Ilâhî, and others, foll. 274^a–277^b.

Shaykh Mubârak's letter to Shaykh Faydî, fol. 278^b.

Mullâ Muḥammad Amir's letter to Muḥammad Şâlih Kanbû, fol. 280^a.

Selections from the writings of Muḥammad Şâlih Kanbû, foll. 283^b–289^a.

Naşîrâ-i Hamadâni's letter to a physician, fol. 289^a.

Nîrmat Khân 'Âlî's letter to a friend, fol. 290^a.

Mullâ 'Abd-ul-Majîd Munshî's letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol. 294^b.

Ḥakîm Ḥâdiq's letter to Khânkhânân wishing a happy 'Îd, fol. 295^b.

Letter from Mirzâ Jalâlâ to Nawwâb Afḍal Khân, fol. *ib*.

'Inâyat Ullah's letter to Bâqir, fol. 296^b.

Muḥammad Şâlih's congratulatory letters to Shâh Jahân on several occasions; to Sa'd Ullah, etc. foll. 299^a–303^b.

رسالة عيار الحساب Risâlah-i 'Iyâr-ul-Ḥasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged : by *Shaykh Muhibb 'Alī* وشیخ محب علی fol. 304^a.

Beginning:—

بعد از نیایش احدی که مبراست از تهمت والد و ولد و پس از ستایش حمدی که معراست النجم *

Kār Nāmāh-i Maulā Munir, fol. 313^b.

Beginning:—

بعد از سپاس ایزد دانس آموز و پس از درود بپغمبر خرد افروز *

In the preface *Munir Lāhauri* says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. *Munir*, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at *Akbarābād*, 7 *Rabī' I.* A.H. 1050 = A.D. 1640.

Munâzirah-i Arba' Anâsir, or 'Dispute between the four elements.' A short allegorical prose piece, by the same *Mullā Munir* of *Lāhaur*, fol. 319^b.

Beginning:—

آغاز سخن بذم جهان آفرینی که عالم کون و فساد را از چهار عنصر انتظام بخشید النجم *

Munâzirah-i Tiğ wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by *Munir*, fol. 323^b.

Beginning:—

بعد از سپاس داری که تیغ بشهادت توحیدش زبان برکشاده النجم *

Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same *Munir*, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهره روز را از پرتو مهر برافروخته النجم *

Nuk'ât-i Munir. Short exhortations by *Munir*, each of which is introduced by the word نکته, fol. 330^a.

Beginning :—

اَللّٰهِيْ نَمُوْد هَمَّهٖ نَمَاشِش تَسْت و بَمَبُوْد هَمَّهٖ سَتَاشِش نُو اَلنَّحْ *

Hayâtî Gilânî's letter to Rustam Khân, fol. 332^a.

From the writings of Muḥammad Ṣâliḥ Kanbû, foll. 332^a–333^a.

Letter from Mir Sayyid Sharîf Jurjânî (*d.* A.H. 816 = A.D. 1413), the author of the well-known grammar *Sharf-i Mir* (see No. 769), to the renowned Ṣûfî Sayyid 'Alî Hamadânî, *d.* A.H. 786 = A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Muṭamad Khân (*d.* A.H. 1049 = A.D. 1639), the well-known author of *Iqbâl Nâmah-i Jahân-gîrî*, who flourished under Jahângir and Shâh Jahân (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

“Sarmad, the son of a Jew, after staying for some time with Shaykh Bahâ-ud-Dîn Muḥammad and Mir Muḥammad Bâqir Dâmâd, came, by way of sea, to Tattah in A.H. 1042 = A.D. 1632. Here he fell in love with a Hindû boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Maḥmûd Beg, the Bakhshî and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmûd Beg :

کلید مخزن افلاک اگر در دست من باشد
کواکب را براہ اهل حاجت چون درم پاشم

In reply Sarmad sent the following Rubâî to Maḥmûd Beg :

ای باد بمیزرای بختی کای کرده فلک بزیر رایت رختی
گفتی که کواکب چو درم می بختم خورشید مرا نیز بمن می بختی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lâhaur, and when the emperor returned to that place from Kashmîr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet.”

Prose pieces of Ṣâ'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzâ Jalâlâ, fol. 337^a.

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bîdîl, fol. 342^a.

From the writings of Zahirâ-i Tafri^{sh}hi, fol. 346^b.

Writings of 'Abd-uş-Şamad Sukhan, fol. 355^a.

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a.

Prose pieces in praise of Dârâ Shikûh Dihli Fort, Diwân-i Khâş, Diwân-i 'Âm, Akbarâbâd, Lâhaur, foll. 356^b-383^a.

Letters of Muḥammad Ridâ to Muḥammad Husayn, Sayf Khân and 'Abd-un-Nabi, foll. 383^a-383^b.

Prose pieces by Tuḡrâ (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzâ Jalâlâ in praise of Kaśhmîr, fol. 398^a.

Prose piece by Qâḍi Muḥammad Qâsim in praise of Shâhâbâd, fol. 408^b.

Prose pieces in praise of Kaśhmîr, by Muḥammad Şâlih Kanbû, fol. 409^b; by Shayḍâ, fol. 411^a.

Praise of Isfahân, by Naṣirâ-i Hamadâni, fol. 433^a.

Praise of Shâh Jahân's mosque in Shâhjahânâbâd, fol. 434^a.

Praise of Jahân Ârâ's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muḥammad Murâd by Shâh Jahân's order, fol. 438^a.

Praise of Shâlahmâr, fol. 440^b.

Praise of Sayf Khân's garden, by Mullâ Munir, fol. 443^b.

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a.

Hakim Ḥaḍiq's letter to Khân Khânân, Dârâb Khân and others, fol. 447^b.

The concluding portion of the MS. contains *خاتمه* to the following works:

Diwân-i Ḥaḍiq, Sawâd-i Azam of Mullâ Munir, fol. 466^a; Tatsir-i Husaynî, fol. 466^b; Gulistân of Sa'dî, (by Muḥammad Şâlih), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abû Ḥamid Muḥammad Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmiyah Madrasah, copied from Taḍkirah-i Daulat Shâh, by Maulavî Muḥammad Bak^hsh, the father of the donor.

A note on the title-page, dated Ramadân, A. H. 1274, says that the MS. was once presented to one Muḥammad Khân Bahâdur.

No. 873.

fol. 90 ; lines 17 ; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رياض الوداد

❦ RIYÂD-UL WIDÂD.

A collection of letters and other refined prose writings.

Author : İzad Bakhsh Rasâ یزاد بخش رسا

Beginning :—

سبحان الله اين چه فضل و احسان و كرم النعم *

In the preface the author traces his descent through Âṣaf Khân Ja'far, of Akbar's time, from Abû Bakr Şiddiq, the first Khalifah. He flourished in Aurangzib's time and died, according to Hamishah Bahâr, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Lashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khân, Mirzâ Badîr-ud Daurân, Hakîm Muḥammad Husayn, Mir 'Abd-ul-Qâdir, Mirzâ Muzaffar and Mîrzâ Muḥammad Zamân.

Written in fair Nasta'liq.

Not dated. 19th century.

No. 874.

fol. 290 ; lines 17 ; size $9 \times 4\frac{3}{4}$; $7\frac{1}{4} \times 2\frac{1}{4}$.

✓ چار عنصر

CHÂR 'UNŞUR.

The author, Mirzâ 'Abd-ul-Qâdir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual :—

خداوندان زبان معدن النعم *

According to a chronogram at the end the work was completed in A.H. 1116 = A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The *Châr 'Unşur* is included in the *Kulliyât-i Bilâl*, lithographed in Lucknow, A.H. 1287.

Written in beautiful Nasta'liq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unşur.

The scribe گل محمد ولد شیخ عبد الرسول مانسوی says that he transcribed this copy at the request of کانمل.

Dated 9 *Shawwâl*, the second regnal year of *Shâh 'Âlam*.

No. 875.

fol. 112; lines 12; size $9\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

بهارستان خیال

BAHÂRISTÂN-I KHAYÂL.

A work containing ornate prose-writings and letters.

Author: *Sharaf-ud Dîn 'Alî ibn 'Abd-ul Muḥsin Mûsawî Shâhristânî Isfahânî*, entitled *Ihtirâm Khân Farrukh Shâhî* شرف الدین شہرستانى اصطفائى مخاطب لاحرام خان فرخ شامى. علي ابن عبد المحسن موسوى شہرستانى اصطفائى مخاطب لاحرام خان فرخ شامى.

Beginning —

بر آئینہ ضمیر خورشید نظیر عیو بیان گنجینہ معانی و نفاذ ان سفینہ

جوہر شناسی و سخندانى النخ *

We learn from the preface that the author, who was attached to the service of Farrukhsivar, was highly pleased with his appointment as a *Bakhshî* of *Kashmîr*, and wrote the present work by the desire of *Mahârat Khân* in A.H. 1129 = A.D. 1716, expressed by the words در منظور لطف. The work, which abounds in praise of *Kashmîr*, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful Nasta'liq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in *Nîm-Shikastah* hand.

Not dated; 18th century.

No. 876.

fol. 244; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

گلدسته سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباجة تصانیف اعلیٰ و مقدمهٔ توالیف کبریٰ حمد صانعیت

النخ *

In his preface the editor, who designates himself as جوت پرکاس جوت شوقی, who adopted the *takhallus* علّی, who adopted the *takhallus* علّی and was attached to the service of Nawwâb Hîfz Ullah Khân, had left behind some refined prose and poetical writings which he (جوت پرکاس) edited in the present form. According to the chronogram بخلد پیوسته on fol. 6^a the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqât*:—

طبقهٔ اول منظوم به قصاید مرثیہ و اشعار مختلف ملزوم *

(on fol. 6^b). طبقهٔ دوم منثور (on fol. 124^a).

The first *Tabaqah* consists of Qasidahs, versified letters, eulogies, etc. It ends with some Rubâ'is and chronograms. The second *Tabaqah*, in prose, contains letters to the Khâns and Amirs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیخزان.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

fol. 55; lines 15; size $8\frac{1}{4} \times 6$; 6×4 .

رقعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALÎ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author: Muḥammad 'Alī, entitled Faḍl 'Alī Khān محمد علی فاہل 'Alī Khān.
المخاطب بفضل علی خان.

Beginning:—

حمد و ستایش بپسند خانگی را کہ بحکمت کاملہ از جملہ حیوانات
فیل را بصورتی عجیب و ہیبتی غریب خلقت نموده ایم *

In the preface the author, who eulogises the reigning sovereign Muḥammad Shāh, says that he wrote this work while he was the *Dārogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طرار.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد علی المخاطب بفضلعلیخان بہادر متخلص بافضل
جزایری الاعل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless Ta'liq.

Dated, Bilgrām. A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72: line- 15: size $7\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

منثورات عالی

MANŠŪRĀT-I-‘ĀLĪ.

A collection of the refined prose writings of Nīmat Khān 'Ālī (for whose life see No. 370).

I. fol 1^b.

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

صبح صادق سخن از پرتو آفتاب ربوبیت ایم *

II. fol. 14^b.

The prose preface to the Dīwān, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عیار افزای نقد سخن اکسیرست کہ چون بر فلزات معدن ایم *

III. fol. 24^b.

A satire on physicians ; See Rieu ii. p. 744^b ;

Beginning :—

حکیم علی الاطلاق از دار الشفاء رحمت و نسخه کامل الصداقت

فدرت انج *

IV. fol. 27^b. Letters to Mirzâ Mubârak Ullah Wâdih and Mirzâ Muḥammad Sa'id, (steward of the Imperial kitchen) ; see Rieu ii, p. 745^a ; beginning :—

حکیم حقیقی مرزای دوستان و دوست مرزایان انج *

V. fol. 31^b عشق و عشق Munâkahat-i Ḥusn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق ; see Rieu ii, p. 703. etc. beginning :—

حدیث عشق شد زیب بیانم انج *

Published in Lucknow, 1842 and 1873. and printed with commentary by Imâm Bakhsh Shāhbā'i. Delhi, 1844 : Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqâ'ir. Siege of Ḥaydarâbâd with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab and from the 19th to the 22nd of Shā'ban in A.H. 1097 = A.D. 1685.

Beginning :—

دمی که مدرس کشف صبح انج *

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Aḥmad). A lithographed edition appeared in Kānpûr, 1870. For further particulars see Rieu, i, p. 268. ii, pp 745, 796 and 850 ; W. Perstch, Berlin Catalogue, p. 492 ; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160 ; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqâ'ir in the present MS. is defective towards the end and breaks off with the words :

دوازده منصبداران دیگر را نیز از آب و گل بایمی قطعناهم انذا

عشره *

Written in fair Nasta'liq.

Not dated ; 19th century.

No. 879.

fol. 295: lines 14: size 9 × 5: 6½ × 3.

رقعات منشی

RUQA'ĀT-I-MUNSHĪ.

A collection of letters, Farmāns, Parwānahs, Sanads, and other official documents relating to the reign of Aurangzib.

Author: Munshī popularly called Malikzādah.

منشی که بن افغان به ملک زاده معروف است *

Beginning —

منشی حکمت کامله یزدی چون ازادت نشد، محیفه شریفه
گذاشت برداشت انج *

The work is noticed in Rieu iii, p. 985, under the title *Nigâr Nāmah-i Munshī*.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^o, is partly found here on fol. 119^o–123^o, from which we learn that the author entered the service of Prince Muḥammad Mu'azzam Shāh Ālam, whose son, Prince Muḥammad Mu'izzud-Dīn, he accompanied in the campaign of Kābul, but, owing to the severities and difficulties of the way, returned from Pishāwar. He was then appointed Munshī to two successive Diwāns of the Deccān, viz. Raḥmat Khān and Mirzā Muḥammad Īrānī, entitled Bashārat Khān. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Shā'abān, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^o, that he divided the work into the following two *Daftars* :—

Daftar 1 —

Comprising the author's own compositions in four *Ṣaḥāh* :—

Ṣaḥāh 1. Letters of princes

Ṣaḥāh 2. Letters of high officials

Ṣaḥāh 3. Letters, petitions, Parwānahs, Sanads, etc., of officials in the *Divānī* or financial department.

Ṣaḥāh 4. Letters of the author and his friends

Daftar II.—

Compositions of other Munshis, in five *Ṣafḥah* :—

✓ *Ṣafḥah* 1. Farmāns and Sanads of the Imperial Daftar.

✓ *Ṣafḥah* 2. Imperial orders.

Ṣafḥah 3. Petitions and letters of *Khāns*.

Ṣafḥah 4 and 5. Select compositions of *Shaykh Tālī Yār* and other eminent *Munshis*.

In the beginning, fol. 2^a, the author gives an account of some eminent Munshis of old and modern times, such as Sadi: Naṣir-ud-Dīn Ṭūsī: Sharaf-ud-Dīn ‘Alī Yazdī; *Khwānd Mir*: *Shāh Sikandar Beg*: *Shaykh Abul Faḍl bin Shaykh Mubārak*; Amin Ahmad Rāzī (author of the *Haft Iqlīm*): the author of the *Tārīkh-i Badā’ūnī* (‘Abd-ul-Qādir): Muḥammad Qāsim; Murtamad *Khān*: Afdal *Khān*: Islām *Khān*: Sa‘d Ullah *Khān*; Hamid Lāhaurī: *Shaykh Muḥammad Wārīs*: Qāḍī Muḥammad Afdal: *Shaykh ‘Abd-ur-Raḥīm Khayrābādī*: Mulla Munirā: Pindī Dās (?): *Shaykh Hibat Ullah*, Munshi of Prince Murād Bakhsh: *Chandīar Bhān Barhaman* of Lāhaur: *Shaykh ‘Abd-u-Ṣamad Jaunpūrī*: Secretary to *Ja‘far Khān*: *Shaykh Tālī Yār*, better known as *‘Uḍirāj*, (Munshi of *Rustam Khān*): Mulla Abu’l Fath, entitled *Qābil Khān*: Mirzā Muḥammad Kāzīm: Mulla ‘Abd-ul-Khālīq Panjābī: Munshi of Muḥammad Mu‘azzam *Shāh ‘Ālam Bahādur*: *Shaykh Ināyat Ullah*: *Shaykh Muḥammad Ṣāliḥ Kanbū*: *Ilaḥlād Afġān Multānī*: ‘Aqil *Khān*: *Amānat Khān Khawāfī*, better known as *Mirak Mu‘īn-ud-Dīn Ahmad*: *Mir Muḥammad Ridā*.

Written in ordinary Ta‘liq. The folios are hopelessly confused. Not dated: 19th century.

No. 88o.

fol. 49; lines 15: size $9 \times 5\frac{1}{2}$: $6 \times 3\frac{1}{2}$.

A defective and incomplete copy of a modern collection of friendly letters

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulavi Muḥammad ‘Alī and begins thus:

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب
..... مولوی صاحب فیض رسال حلقہ بکوشان ... الخ *

Other persons to whom the letters are addressed are Lālah

Kunwar Sen, Lâlah Bindrâban Khwushgû (*d.* A.H. 1170 = A.D. 1756),
Lâlah Bihâri Lâl, Nûr Muḥammad 'Alim, Lâlah Mânîk Chând,
Nawwâb Zayn-ud-Dîn Aḥmad Khân, etc. etc.

Written in Nim Shikastah

Not dated: 19th century.

No. 881.

fol. 121; lines 13; size 9 × 5, 6 × 2½.

بہارستان معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents, written in Muḥammad Shâh's reign (A.H. 1131–1161 = A.D. 1719–1748).

Author: Partâb Râm Rânâ Nandî, known as Hirâ La'l bin Pâras Râm Gobind. نواب رام رانا نندی معروف بہ حیرا لعل بن پارس رام گوہند

Beginning:—

بصنوف احمد و الوف اشکار انسا پردازی کہ بعلم قدرت دیدار الخ *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معین القوانين در علم عربی و لمو لسی کدن مالا (ہوتی گدن مالا؟)
کہ بتخلص رس سکر از زبان ساستر بہ ہماکہ برج تصنیف کردم *

He then adds that he was very strongly requested by his brother لالہ کساندی زای and سنو کہہ رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâg*, each sub-divided into several *'ḥaman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dûlqa'd, A.H. 1240.

Scribe: امر سنگہ

No. 882.

fol. 283 : lines 15 : size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات انند رام

MANŞÛRÂT-I ANAND RÂM. ✓

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning :—

الهي بيچاره مخلص كج مچ زنان را چه يزا كه در بيدان تمديد
حمدت كه حروف از اعراب در انجا غريبانه سينه بر خار مغيلان ميسيند
النع *

The author, whose poetical *nom de plume* was Mukhlis., has already been mentioned in connection with his work entitled مرآت الاصطلاحات, a dictionary of Persian phrases and proverbial sentences. See No 810

In the preface the author tells us that on Tuesday, 21 Rabi' 1 A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ans which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents. The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Foll. 1^b–36^a. Author's letters to the following persons :—

I'timâd-ud-Daulah Chîn Bahâdur Nuşrat Jang, fol. 1^b.

Sirâj-ud-Dîn 'Alî Khân Arzû, fol. 2^b, 4^a, 5^a.

To a friend, fol. 8^a.

Miyân Faqr Ullah, with the *takhalluṣ* Āfirin of Lâhaur, fol. 8^b.

Sharaf ud-Dîn 'Alî, with the *takhalluṣ* Payâm, fol. 9^b.

I'timâd-ud-Daulah Chîn Bahâdur Nuşrat Jang, fol. 11^b.

Another to the same, fol. 12^b

Râjah Khwushhâl, Chând, fol. 12^b.

Sirâj-ud-Dîn 'Alî Khân Arzû, fol. 14^a.

Mirzâ Jawwâd, with the *takhalluṣ* Sarâmad, fol. 15^b.

Râjah Bakhtmal, Diwân-i Khâlîṣah, fol. 16^b.

Sharaf-ud-Dîn 'Alî Payâm, fol. 17^a.

A friend, fol. 18^b.

Lâlah Shewak Râm, fol. *ib*.

A nobleman, fol. 19^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, when the author was in the company of 'Itimâd-ud-Daulah at the campaign against Bâji Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsî, Zamindâr of Khudâ Âbâd, fol. 20^b.

Shir Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 25^a.

Sayyid Luţf Ullah, *Mutasaddî* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mir Luţf Ullah, fol. 29.

Abd-ul- Aziz Khân, Mîr Munshi of 'Itimâd-ud-Daulah, fol. 30^b.

Qizilbâsh Khân with the *takhtîus* Umîd fol. 31^a.

A friend, dated A. H. 1155 = A. D. 1742, fol. 31^b.

Şafdar Muḥammad Khân, congratulating him for receiving the *Dîwânî* of Lâhaur, fol. 33^a.

Aḥmad Hu-sayn Khân, fol. 33^b.

Râi Nagar Mul, fol. 35^a.

A grandee, fol. *ib*.

II.

Foll. 37^b-55^a پریشانہ Pan Khânah, or "The fairy-house."

Beginning:—

دنگ رنگ حمد و ستایش مصوری را کہ فلم فدریش از سواد خط پیروز
چند گلعداران پرداختہ انج *

It is a sort of introduction in praise of a Muraqqa' which contained specimens of beautiful calligraphy due to the penmanship of Mir 'Imâd, Mir 'Alî, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A. H. 1144 = A. D. 1731, expressed by the chronogram—
زمی مرقع تصویرما and بی بسا مرقع از تصویر.

III.

Foll. 56^b-67^a. A long letter written to the Şafawî king of Persia by order of Muḥammad Shâh, on the occasion of the former's accession to the throne.

Beginning:—

سر نامہ بنام پادشاہی است
کہ پیشش جیبہ سا ہر کیہ کلاہیست

سکفتگی گلشن معانی و ترو تازگی چمن الفاظ دلنشین از
نسیم حمد فرمانروائی است *

IV.

Foll. 68^b-134^v. چمنستان *Chamanistân*.

Beginning:—

بعد رنگ رنگ آرایش چمنستان حمد و ستایش او تعالی شانه و عز
برده اند کمترین اندام فقیر اندد رام مخلص بر صفحه بیان می نگارد الخ *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows:—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah*: Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important:

Râjah Jai Singh of Anbir, fol. 87^b.

Mirzâ Muḥammad Muqīm, librarian of Shâh 'Abbās, fol. 90^a.

Jahân Arâ Begam, daughter of Shâh Jahân, fol. 90^b.

The white elephant of Shâh Jahân, fol. 91^a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol. 92^b.

Râjah Hari Singh, the archer, fol. 94^b.

Râi Harkiran, fol. 95^b.

Account of Sati, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah*: description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah*: Interesting and useful events, each of which is narrated under the word *ساده*, fol. 115^b.

Second *Guldastah*: Wise sayings and admonitions, each introduced by the word *نکته*, fol. 121^a.

Chaman IV. First *Guldastah*: Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah*: Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخۀ دانشین in the following line of a versified chronogram, fol. 134^v:—

چون بپایان رسید دانشین نسخۀ دانشین نوشت قلم

The Chamanistân has been lithographed, Lucknow, 1877.

V.

Foll. 135^b–202^b: *Hangâmah-i Ishq*. The love-story of Kunwar Sundar Sen, of Karnâtik, and Râni Chand Parbhâ.

Beginning:—

خداوند! قلم آشفته رقم را چه قدرت که به بهار بیداری چمنستان
نذابت پردازد الخ *

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muḥammad Shâh's reign, while he was staying in Shâhjahânâbâd, he, with some of his friends, viz., Ārzû, Muḥammad Qulî Khân, Marnî Yâb Khân, with the *takhalluṣ* Shâ'ir, Râo Kirpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr, held near the tank of Kishan Dâs an account of which, he says, he has given in his *دائع وقائع*. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnî servant to relate a story. The servant then related the above story, which, says the author, Muḥammad Jâ'isî had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words چنمۀ چند in the following versified chronogram at the end:

چو این نغمۀ چند نقاش شوق داین رنگ بر صفحہ تصویر کرد
بتحریر یک دل سال اتمام آن فلم نغمۀ چند تحریر کرد

In the conclusion Kirpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting:—

عاجز ترین مخلوقات کربا رام کہ ای کاش من میبودم و این روز سبہ
نمی دیدم می نویسد کہ این سطرپی چند کہ ہر گاہ بددگان عالی
سرگبازی تمام این نسخہ را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند *

سپاس بیقیاس مرخدای عز و جل را که این نسخه که نامش هنگامه
عشق است و تالیف فقیر افند رام مخلص امروز که بیست و ششم جمادی
الثانی و سه شنبه سنه یک هزار و یکصد و پنجاه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه دادشاه غازی است چهار گهری روز باقیمانده
در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اصل که
بطریق مسوده از چندی در جز و گیر افتاده بود صحیح گردید تا وجود
بیدمانی و دلگرفتگی که برونک غنچه تصویر خاکی من است در این مرتبه
بخون جگر خوردن بجهتی سعی نمی گمارم یادگاری است که برای یاران
رنگین تر از بهاران بر صفحه روزگار میگذارم بتخصیص نور چشمان سعادتمند
راو کز پادشاه و رای فتوحنگ که الهی از عمر و دولت بر خورند هرگاه بسیر
این نیرنگده محبت چشم عبرتی خواهند کشود بسیار یاد ازین سمو القلم
نقشبندان کارخانه قضا و قدر خواهند نمود الخ *

VI.

Foll. 203^b-283^a. *Kâr-nâmah-i 'Ishq*. The love-story of prince Gauhar of China and princess Mamlukat, beginning :

گل گل شگفتگی چمن بیان و طراوت گلبرگ زبان الخ *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144 = A.D. 1731, and is also expressed by the following chronogram at the end :—

چه شور انگیز رنگین فصح بوده *

A very neat and correct copy, written in good Ta'liq.
Not dated : 19th century.

No. 883.

fol. 154 : lines 17 : size $9 \times 5\frac{3}{4}$: $7\frac{1}{4} \times 3\frac{1}{2}$.

دستور الانشا

DASTÛR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidâ'i Khân, known as Sayyid Gulâm Husayn Khân, son of Nawwâb A'zam Khân.

Author:— Yâr Muḥammad Qalandar یار محمد قلندر

Beginning:—

تغنی آفریننده نور در چشم و روح در جسم که مردم دیده والا نظر در
معراب النخ

The author, who designates himself as Yâr Muḥammad Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidâ'i Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms 'Alî Wardî Khân and Sirâf-ud-Daulah (A.H. 1151-1170 = A.D. 1738-1756). See Rieu iii. p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72 : lines 16 : size $10 \times 6\frac{1}{2}$: $7\frac{1}{4} \times 4\frac{3}{4}$.

ریاض الممشآت

RIYÂD-UL-MUNSHA'ÂT.

A collection of letters written in the name of Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known work, *Khulâsat-ul-Kalâm* (see Nos 704-706), *Gulzâr-i Ibrâhîm* (see No. 707) and *Shuhuf-i Ibrâhîm* (see No. 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amîrs, Râjahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد یبحد و احصا و ثنای لا تعد ولا تحصى خالقى را سزااست که
ذرات مکونات را بنور قدرت کامله و حکمت بالغه از حجله عدم بمنصه وجود
رسانید الخ

The compiler, Muḥammad 'Alī Tamannā, son of *Khawājah* 'Ubayd Ullah (in the following copy 'Abd Ullah) Tâ'id 'Azîmâbâdî 'Ubayd Ullah (in the following copy 'Abd Ullah) Tâ'id 'Azîmâbâdî tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206 = A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Rauḍah*. He further adds that as the preface to Maulavī Gulām Yaḥyâ *Khân*'s Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwân (superscription) of both the *Rauḍah*.

The compiler's introduction is followed by the preface to the *Ṣuḥuf-i Ibrâhîm* of 'Alī Ibrâhîm *Khân* (see No. 708), beginning thus on fol. 3^a.

محکم ابراهيم طبع سليم تلفظ بحمد و ثنای حضرت باری است
الخ

Then follows the preface to the *Hidāyah*; beginning:—

حمد و سپاس بیقیاس معبودی را سزاوار است که فقهایی بالغ اندیشه
در راه طاعتش از طی کردن الخ

[The Arabic *Hidayah* هدایة by Burhân-ud-Dîn Abul Ḥasan 'Alī bin Abû Bakr ul-Margînânî (d. A.H. 593 = A.D. 1197) is a well-known work on Muḥammadan law according to the Ḥanafî school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Hâj. *Khal.*, vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Gulām Yaḥyâ's Persian translation of the *Hidāyah* with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Gulām Yaḥyâ, highly eulogises the Governor-General, Warren Hastings, and designates him thus :

نواب امیر الممالک عماد الدولہ گورنر جنرل مسٹر وارن ہسٹینس بہادر
جلادت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of Mullâ Tâj-ud-Dîn, Mir Muḥammad Ḥusayn and Mullâ Shari'at Ullah, and entitled it *Hidâyah-i Fârsî* هدایہ فارسی. The date of completion, ا. ه. 1190 = A.D. 1776, is expressed by the words هدایہ فارسی بمراتب انجمن یافت.

An English translation of this *Hidâvah-i Fârsî* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Raudah I.

Letters written in the name of Nawwâb 'Ali Ibrâhîm Khân to princes, leading Amîrs, Rājahs and others:—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together:

To Mirzâ Jahândâr Shâh, foll. 6^a–7^a.

To Rājah Prân Nath Pandit, fol. 7^a.

To Âsaf-ud-Daulah Âsaf Jâh Yahyâ Khân Bahâdur, Hizabr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwâb Muḥammad Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur, son of Shuja'-ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol. 7^b.

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, fol. 8^a.

To Sartarâz-ud-Daulah Bahâdur, fol. 1^b.

To Nawwâb Haydar Beg Khân Bahâdur Nuṣrat Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, foll. 8^b–12^b.

To Nawwâb Mukhtâr-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol. 12^b.

To Sayyid Akbar 'Ali Khân Bahâdur Mustaqim Jang, uncle of prince Jahândâr Shâh, foll. 13^a–15^a.

To Sayyid Mubârak 'Ali Khân Bahâdur Firûz Jang, Nâzim of Bengal and son of Nawwâb Mir Muḥammad Ja'far Khân, foll. 15^b–16^a.

To Khân Khânân Nawwâb Mir Muḥammad Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol. 16^b.

To Sayyid Ḥasan Ali Khân Bahâdur Bahrâm Jang, eldest son of Khân Khânân Muẓaffar Jang, foll. 17^a–17^b.

To Sayyid Muḥammad Taqî Khân Bahâdur Dilâwar Jang, youngest son of Khân Khânân Muẓaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zakî Khân Bahâdur Basâlat Jang, son-in-law of Khân Khânân Bahâdur, fol. 18^a.

To Nawwâb Sayyid Band-i 'Ali Khân Bahâdur, second son-in-law of Nawwâb Khân Khânân Bahâdur, fol. *ib*.

To Nawwâb Khân Zamân Bahâdur Nâdir Jang, better known as Nawwâb Shujâ' Qulî Khân, son of Nawwâb Munir-ud-Daulah, deceased, of Shâh 'Âlam's time, fol. *ib*.

To Nawwâb 'Abbâs Qulî Khân Nuṣrat Jang, youngest son of Nawwâb Munir-ud-Daulah Nâdir Jang, fol. 19^a.

To Sultân Dâ'ûd Mirzâ, son of Shâh Sulaymân Ḥusaynî of Persia, fol. *ib*.

To 'Adud-ud-Daulah Sayyid Muḥammad Khân Shir Jang Kirmânî, fol. 19^b.

To Nawwâb Amir Khân Ilahâbâdî, son of Khân 'Âlam Nawwâb Baqâ Ullah Khân Ni'mat Ullâhî, foll. 20^a–20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khân Hashmat Jang of Jahângîr Nagar, fol. 20^b.

To Khân Jahân Khân Jasârat Jang, governor of Hugli, fol. *ib*.

To Mirzâ Gulâm Ḥusayn Khân Şâbit Jang, fol. 21^a.

To Sayyid Gulâm Ḥusayn Khân, son of Nawwâb Hidâyat 'Ali Khân Asad Jang, of Dihlî, fol. *ib*.

To Tafaḍḍul Ḥusayn Khân, vakil of Nawwâb Âṣaf-ud-Daulah, fol. *ib*.

To Ḥasan Ridâ Khân of Murshidâbâd, grandson of Mahâbat Jang, fol. 21^b.

To Mirzâ Muḥammad Kâzîm Khân, son-in-law of Ḥasan Ridâ Khân Murshidâbâdî, fol. *ib*.

To Mir Muḥammad Sa'id Khân Ṭabâ-Ṭabâ, brother of Nawwâb Mukhtâr-ud-Daulah, fol. 22^a.

To Khwâjah 'Ayn-ud-Dîn Khân, fol. *ib*.

To Mirzâ Muḥammad Khalil Iṣfahânî, vakil of Du'lfagar-ud-Daulah Nawwâb Najaf Khân, foll. 22^b–23^a.

To Ḥakîm Shifâ'î Khân, physician to Âṣaf-ud-Daulah, fol. 23^a.

To Ḥakîm Aṭhar 'Alî Khân 'Azîmâbâdî, fol. 23^b.

To Muḥammad Ḥusayn Khân 'Azîmâbâdî, son of Zâ'ir Ḥusayn Khân, fol. 24^a.

To Barq Andâz Khân, *through* Nawwâb Majd-ud-Daulah, fol. *ib*.

To Mirzâ 'Atâ Beg Khân Kâbulî of A'zamgarh, fol. 24^b.

To Makramat Khân 'Azîmâbâdî, fol. 24^b.

To Shâh Ġulâm 'Alî Şâhib, fol. *ib*.

To Mir Qamar-ud-Dîn, with the *takhalluṣ* Minnat. of Dihlî, entitled Malik-ush-Shu'arâ, fol. 25^a.

To Shâh Muḥammad Ajmal Ilahâbâdî, with the *takhalluṣ* Ajmal, fol. 25^a.

To Mirzâ Muḥammad Muḥsin Jahângîr Nagarî, fol. 25^a.

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âlî Jâh, fol. 25^b.

To Mahârâjah Dhirâj Mâdho Râo Sindhiyah, fol. 26^a.

To Mahârânâ Bhim Singh Bahâdur of Udayapûr, fol. 26^a.

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol. 40^a, Shîr Jang), ruler of Nepâl, fol. 26^b.

To Mahârâjah Mûdhâjî Bhonslah, ruler of Orissa and Nâgpûr, fol. 27^b.

To Mahârâo Râjah Biḥan Singh Bahâdur, fol. *ib*.

To Mahârâjah Swâ'î Rânâ Chatr Singh, fol. 28^a.

To Mahârâjah سرنب سنگه (*sic*) Bahâdur, Râjah of Bundelkhand, fol. 28^b.

To Mahârâjah مستدو نجات سنگه (*sic*) Bahâdur, Râjah of Bhandâwar, fol. 29^a.

To Gangâdhar Bâlâjî Dakhni, ruler, of Kâlpî, fol. *ib*.

To Râjah ملندر سنگه (*sic*) Bahâdur Dilâwar Jang, fol. 29^b.

To Râjah Siwâjî راول سادر (*sic*) Dakhni, fol. 29^b.

To Sadâseo Malhâr Râo Dakhni, secretary to Mahârâjah Mâdho Râo Sindhiyah, foll. 30^b-34^a.

To Mahârâjah Bahâdur, the permanent Nâ'ib to Nawwâb Shujâ-ud-Daulah, fol. 34^a.

To Mahârâjah Himmat Bahâdur Gushâin, fol. 34^b.

To Mahârâjah Sundar Singh, Diwân of Mubârak-ud-Daulah, the Nâzim of Bengal, fol. *ib*.

To Amir-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipihdâr Jang who was then staying at Calcutta as an ambassador of Nawwâb Âṣaf-ud-Daulah, fol. *ib*.

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhni, fol. 35^a.

To Râjah Chait Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a-36^a.

To Râjah Muhîp Narâyan Singh, the successor of Râjah Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Râjah) Debi Singh, ruler of Purneah, fol. 36^b.

To Ahliyâ Bâ'î (the wife of Khande Râo, the son of Malhâr Râo Holkâr of Indore), fol. *ib*.

To Sarsatî Bâ'î, fol. 37^b.

To Rânî Gulâb Kunwar, wife of Râjah Balwand Singh. Râjah of Banâras. fol. *ib*.

To Râjah Bujhrâj, treasurer of Âṣaf-ud-Daulah, fol. 38^a.

The concluding portion of this *Rauḍah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Rauḍah II.

Letters written by the compiler's father to leading Amîrs, friends and relatives:—

To Mubârak-ud-Daulah Sayyid Mubârak 'Alî Khân Fîrûz Jang, fol. 43^v.

To Khân Khânân Mîr Muḥammad Riḍâ Khân Muẓaffar Jang, foll. 43^a–45^a.

To Mahârâjah Nand Kumâr Râi, Nâ'ib of Mîr Muḥammad Ja'far Khân, whose son Najm-ud-Daulah was the Sûbahdâr of Bengal. fol. 45^a.

To Nawwâb 'Alî Ibrâhîm Khân Naṣîr Jang. foll. 45^a–52^a.

To Mahârâjah Sundar Bhâo, fol. 52^a.

To Khânjahân Khân Jasârat Jang, in charge of the Hugli Fort. fol. 52^b.

To 'Abbâs 'Alî Khân, with the *takhalluṣ* Maftûn, son of Nawwâb Iḥtirâm-ud-Daulah and brother of Mîr Muḥammad Ja'far Khân. fol. *ib*.

To Riḍâ Qulî Khân Kirmânî, fol. *ib*.

To Karam 'Alî Khân Murshidâbâdî, a descendant of Nawwâb Mahâbat Jang, fol. 53^a. [Karam 'Alî Khân is the author of a detailed history of Bengal. from Nawwâb 'Alî Wârdî Khân Mahâbat Jang, to A. H. 1186 = A. D. 1772: see No. 699.]

To I'tibâr 'Alî, Nâẓîr of Munnî Begam, wife of Nawwâb Mîr Muḥammad Ja'far, fol. 53^b.

To Hâjî Sa'âdatmand Khân, Nâẓîr of Nawwâb Mubârak-ud-Daulah. fol. *ib*.

To Shaykh Khayr Ullah Sarhindî, fol. 54^a.

To Hâjî Aḥmad 'Alî, with the *takhalluṣ* Qiyâmat. of 'Azîmâbâd, fol. 54^b.

To Khâdim Husayn Khân 'Azimâbâdi, fol. *ib*

To Hakîm Sayyid Shâh Muḥammad Faṣîḥ 'Azimâbâdi, fol. 55^a.

To Shâh Muḥammad Ajmal Ilahâbâdi, *Sajjâdah Nashin* of Shâh Afdal Ilahâbâdi fol. 55^a.

To Tafaddul Husayn Khân, who, as an ambassador of Āṣaf-ud Daulah, was then in Calcutta, fol. 55^b

To Mir 'Abd-ur-Rahîm Khân, Munshi of Munni Begam, fol. *ib*.

To Mirzâ Askari 'Azimâbâdi, fol. 56^a.

To Shaykh Qudrat Ullah 'Azimâbâdi, an influential merchant, fol. 56^b

To Sayyid Afdal Ali Khân, son of Sayyid Faḍl 'Ali Khân, son of Nawwâb 'Ali Rustam Khân fol. *ib*

To 'Abd-ur-Rasîd Khân 'Azimâbâdi foll. 57^a.

To Hâji Raushan 'Ali Murshidâbâdi, fol. *ib*.

To Mir Qamar-ud Din, with the *takhalluṣ* Minnat, of Dihli, entitled Malik-ush Shurârâ, pupil of Mir Shams-ud-Din Faqir 'Abbâsi fol. 58^a

To Shaykh 'Ali Bakhsh with the *takhalluṣ* Maftûn, of 'Azimâbâd fol. *ib*.

To Khwâjah Amin ud-Din, with the *takhalluṣ* Amin, of 'Azimâbad, fol. 58^b

To Mirzâ Mazhar 'Ali Murshidâbâdi, teacher of Nawwâb Mubârak-ud-Daulah, fol. *ib*.

To Hâji Muḥammad Sâhib, brother's son of Khwâjah Muḥammad Wâjid, entitled Fakhr-ut-Tujjâr, fol. *ib*.

To Khwâjah Luṭf Ullah, son of the aforesaid Fakhr ut-Tujjâr, fol. 59^a.

In the name of the aforesaid Khwâjah Luṭf Ullah to Hâji Muḥammad Sâhib, fol. *ib*

To Khwâjah Afdal Ullah, better known as Khwâjah Afzûn, foll. 59^b-67^a.

To Khwâjah Asad 'Ali, son of Khwâjah Afdal Ullah, foll. 67^a-68^a.

To Khwâjah Gulâm Husayn, sister's son of Khwâjah Afdal Ullah foll. 68^a-68^b.

To Khwâjah Muḥammad Hayât, fol. 68^b.

To Munshi Râi Sarat Singh (in the following copy, fol. 112^b, Sarb Sukh) 'Azimâbâdi, fol. 69^a.

To the son of the aforesaid Râi fol. *ib*.

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah. A.H. 1251.

Scribe : شیخ جہمونی

No. 885.

fol. 118 ; lines 16 ; size 9×6 ; $7\frac{1}{4} \times 4$

The same.

Another copy of the Riyād-ul-Munsha'ât, beginning as above.

The preface to the Ṣuḥuf-i Ibrâhîm, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 886.

fol. 297 ; lines 21 ; size $14\frac{1}{4} \times 8\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

طلسمات خیال

ṬILISMÂT-I KHAYÂL.

A large collection of letters addressed by the author to the emperor Shâh 'Âlam, Wazirs, Amirs, distinguished persons and friends, together with models and specimens of various official forms and documents ; forms of letters intended for all classes of society ; description of feminine charms ; riddles etc., edited by the author's son.

Beginning :—

سواد دیدۀ معنی و گلگونۀ عارض سخن حمد بہار پیرای گلشن

پورنست النعم

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Ṭilism* :—

طَلسم اول مشتمل بر عرایض و محایف که بجناب حضرت اعلیٰ خاقانی ظل
سبحانی و وزای نامدار و امرای کامکار و دولت‌مندان عالیشان
ذوالمجد و الاحسان در تهنیت و مبارکباد ثبت فرموده اند *

طَلسم دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدوستان مرقوم نموده اند *

طَلسم سوم مبدی بر مکاتیب محب اسالیب شوقیه و سفارش نامبجات
و دست آویز مال‌زمت و ذریعه ملاقات بزرگان زمان و اعیان
دوران و تعزیت نامبجات است *

طَلسم چهارم متضمن بر مکاتبات فصاحت سمات معاملات مالی و ملکی
است *

طَلسم پنجم محتوی بر بعضی اسناد و القاب است *

طَلسم ششم بر مدایح و نغز و سربابی محبوب اشتمال دارد *

طَلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و غزلیات و معنیات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرآت الجمال*, and written in imitation of Ṣā'ib's tract on the same subject and of the same title, begins thus on fol. 259^b:—

ای آفتاب روی تو را محشر آنکه رخسار همچو ماه تو را اختر آنکه

The seventh *Tilism* on Qaṣā'id, riddles, etc. begins on fol. 294^a.
Written in ordinary Ta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS, 11 Rabi' I. A.H. 1280, is found on the title-page.

In the preface the editor Faql-ur-Raḥmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows :—

fol. 2^b مجلس اول در مکتوبات مطوله.

fol. 42^b مجلس ثاني در نامجات.

fol. 71^a مجلس ثالث در رفعات.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 889.

fol. 130 ; lines 13 ; size $10\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

نوادير المجمع

NAWÂDIR-UL-MAJÂMI'.

A collection of letters and specimens of refined prose-compositions.

Author : Mahtâb Râi Pandit, with the poetical *nom de plume* Miskin : مسکین راى بذت المخلص به مسکین.

Beginning :—

شکر فسانى طوطى : کين بال شيرين مقال زبان بد مسزى ثنائى عالم
نوازيست الخ

The author calls himself a pupil of Pandit Lachhmi Râm. The work, divided into four sections, consists of detached prose-pieces ; letters written by the author himself to his friends ; letters written by the author at the request of his friends ; official letters, etc

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 890.

fol. 14 ; lines 10 ; size $9 \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning :—

فيله برحق كعبه مطلق دامت ظلال اجلاله - آداب و تسليم نص
تعظيم الخ

The collection is preceded by some versified **مناجات** in Persian.

Written in careless Ta'liq.

Not dated: 19th century.

The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

toll. 42; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

انيس العشاق

ANÎS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Ḥasan bin Muḥammad, entitled aṣh-Sharaf, generally called ar-Râmi.

حسن بن محمد الملقب بـ الشرف المشتهر بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

..... دست تصرف داد و صقیفه این یک را برموز کتب

آسمانی موشیح گردانید و تحف تحکیمات بروضة مقدس آن سیدی که لولای
رسالت بحکم انا اوصی از فروش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Naṣir-ud-Dīn Ṭūsī, during the reign of Sultān Uways of the Īlkhānī dynasty (who reigned A.H. 757–776 = A.D. 1356–1375).

The date A.H. 826 = A.D. 1422, assigned by Ḥāj. Khāl. vol. i. p. 487, to the composition of the work seems to be erroneous. Ḥāj. Khāl. vol. iii. p. 21 assigns a still later date: viz. A.H. 878 = A.D. 1473, to another work of Râmi, also dedicated to Sultān Uways; namely, a commentary on Rashid-ud-Dīn Waṭwāt's حدائق السعیر, comp. Ethé, Bodl. Lib. Catalogue, No. 1340. Rieu Supplement, p. 268^b, No. V; W. Pertsch, Berlin Catalogue, p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو, hair, fol. 4^a.
2. در صفت جبین, forehead, fol. 7^b.
3. در صفت ابرو, eyebrow, fol. 8^a.
4. در صفت چشم, eye, fol. 10^b.
5. در صفت مژه, eyelash, fol. 13^a.
6. در صفت رو, face, fol. 13^b.
7. در صفت خطّ, down, fol. 15^b.
8. در صفت خال, mole, fol. 18^b.
9. در صفت لب, lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان, mouth, fol. 24^a.
12. در صفت زَنخْدان, chin, fol. 25^b.
13. در صفت گردن, neck, fol. 27^a.
14. در صفت بر, breast, fol. 27^b.
15. در صفت ساعد, fore-arm, fol. 28^b.
16. در صفت انگشت, finger, fol. 29^b.
17. در صفت قد, figure, fol. 30^b.
18. در صفت مبان, waist, fol. 33^a.
19. در صفت ساق (wrongly written here فد instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the *خواص الحیوان* of Muḥammad Taqī Tabrizī, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, *Anis-el'ochchāq, Traité des termes figurés relatifs à la beauté*, par Cherchfeddin Râmī, in "Bibliothèque de l'école des hautes études", fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

foll. 86 : lines 11-14 ; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

شبهستان نکات و کلستان لغات

SHABISTÂN-I NUKÂT WA GULISTÂN-I LUGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhi: مناحي

Fattâhi, whose original name was Muḥammad Yaḥyâ Sibak *Khumâri* تفاعي تفاعي *takhalluṣ* Tuffâhî محمد يحيى سبك, also adopted the 'سراري' *Asrâri* and *Khâmari*. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See Ḥabib-us-Siyar, vol. iii, Juz 3, p. 148, and Taqî Kâshî, Oude Cat. p. 19. Another of his works *Husn wa Dil*, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, *Husn-oo-dil a pleasing allegory*, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, *Neupersisch Litteratur in Grundriss der iranischen Philologie*, vol. II, p. 334, 1896-1897).

The present work, also styled *Shabistân* or *Nukât* شبستان نکات, is noticed in Rieu ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch, Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehren, p. 31; Weiner, Jahrbucher, vol. 64, Anzeigeblatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

..... از روحیات زوج نبوت صلی الله علیه و سلم بوی بدزون دل

از پا فتاده رسید و قبول طرح این نسخه برایت برایت رو نمود انیم *

The work is divided into eight *Bâb*, each subdivided into several *Faṣl*, as follows:—

Bâb I. on fol. 2^v, in five *Faṣl* الباب الاول فی الامعان و الاسلام

Bâb II. on fol. 13^v in three *Faṣl* الباب الثاني فی ذکر الملوك
و اعوانهم

Bâb III. on fol. 19^v : in four *Faṣl*, الباب الثالث فی العلم

Bâb IV. on fol. 26^a : in three *Faṣl*. الباب الرابع في ذكر الزهاد والعباد

Bâb V. on fol. 29^b : in five *Faṣl* الباب الخامس في طباق و الاختلاف

Bâb VI. on fol. 40^b : in four *Faṣl*. الباب السادس في الكسب والعرفة

Bâb VII. on fol. 49^b : in ten *Faṣl*. الباب السابع في المسئلات
و المشهمات

Bâb VIII. on fol. 71^a : in four *Faṣl*. الباب الثامن العوائد المنفردة

The first chapter of the *Shabistân-i Nukât* has been edited with Turkish commentary German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hâjī Muḥammad Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâṣ-ud-Dîn ملا زادہ حاجي محمد بهرام ابن اخوند ملا زادہ المشتسر به ملا زادہ ملا عبات الدين 'Abd-ul-'Azîz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2040. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâjī Muḥammad Bahrâm (deceased) : حاجي محمد بهرام عليه الرحمة والغفران (see fol 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll 80^a-86^a, beginning thus:—

لو قدم الصادق سد السداد النج سداد بفتح سين ممله راستي
است هدم ويران کردن است سد استحکام دادن چيزيست النج

Written in fair Ta'liq by سجعان احمد. The colophon of the text is dated Banâras, 12 Shawwâl, A.H. 1241, and that of the commentary, also Banâras, 1 Ramaḍân, A.H. 1241.

No. 893.

fol. 89 : lines 14 ; size 9 × 5 ; 6 × 3.

تحفة سلطاني

TUḤFAH-I SULTÂNÎ.

A collection of Persian and Turkish proverbs

Author : Muhammad Ibrâhim bin Zavv-ul-'Âbidin Nasiri محمد

ابراهيم بن زين العابدين ناصري

Beginning:—

حمد نيمثال و سپيس بيهمال مالک الملک ذوالجلال را سزاست النج

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages.

شمع شمس طوق و مائة ده خدگاه شاه ساطن حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzi Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq with an illuminated head-piece

Not dated: 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68: lines 13: size $8\frac{1}{2} \times 5\frac{1}{4}$: $6\frac{1}{4} \times 2\frac{3}{4}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logogriphs.

Author: Husayn bin Muhammad ul-Hasanî حسین بن محمد الحسنی.

Beginning:—

ندام آنکه از دلیف و ترکیب معمای جهان را داده ترتیب
..... اما بعد معروض آنکه فقیر حقیر حسین بن محمد الحسنی را
چند معما بود النخ *

The author, who in the colophon to the present MS. is called *amir husayn mirza*, was a native of Nishâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Alî Shîr, and died A.H. 991 = A.D. 1498. The author is better known as *amir husayn mirza*. See Rosen, p. 123. See also Habib-us-Sivar, vol. iii. Juz 3. p. 340, Comp. also Hâj Khal vol. v, p. 638; Rieu ii, p. 650; W. Pertsch, p. 117; Ethé. Bodl. Lib. Catalogue, No. 1353-1356; Garcin de Tassy, Journal

Asiatique. 1847, vol. x. p. 357. A commentary on the work by the author's pupil Ṣādiq Ruknî is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surûrî is mentioned in Rieu. *loc. cit.*

Some folios after the first are missing.

Written in Nim-Shikast with marginal notes throughout

Dated 12 Muḥarram. A.H. 1096

Scribe : علام محمد بن عبد الوهاب الصديقي الدملوي

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurs̱hid Nawwâb of Patna are found in several places.

No. 895.

fol. 81; lines 15; size $10\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Ḥusayn bin Muḥammad's treatise on riddles and logogriphs, beginning as above.

The original treatise is preceded by Muammâs on the ninety-nine names of God, and begins thus:—

الله — نیست حد خامه از نام الله دم زدن نابد زبان دارد نگه

The copy is full of marginal notes

Written in a careless Indian Ta'liq.

Not dated: 19th century

No. 896.

fol. 60; lines 15; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

The same.

A very much damaged and defective copy of Ḥusayn's riddles, beginning as usual

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated; 19th century.

Scribe : شاه عبد الله

No. 897.

foll 102 : lines 17 : size $6 \times 3\frac{1}{4}$: $5\frac{1}{4} \times 3$

جام جم

JĀM-I JAM.

A commentary on Ḥusayn bin Muḥammad's treatise on riddles.

Commentator: Rûp Kishore Sâqî son of Râi Nawal Kishore

روپ کشور ساقی ولد رای نوال کشور

Beginning.—

ای معمبى حکمت بو نطف
 بر نور فهم شد وضع و شریف ...
 اما بعد گذارش عینماید بنده روپ کشور ساقی ولد رای نوال
 کشور که پیش ازین بحکم سائل شرح رساله شریف کبیری و صغری
 النجم *

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the رساله کبرى and رساله صغرى of 'Abd-ur-Rahmân Jâmi. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Alî النونداکى. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tahşildâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

بسم الله انکه از تالیف و تہ کیب د. حمد و نعت کہ فاتحه کلام
 است الفاظ معما و تالیف و تہ کیب و تنبیہ و تبدیل و تکمیل و تخصیص
 و تفصیل و اسقاط کہ از افعال معمبى است الخ *

The text is indicated by the letter م and the commentary, by ح.

An alphabetical index of the names on which the Murammâs are written, is given at the beginning of the copy.

Written in fair Nasta'liq

Dated Lucknow, 14 Jumâdâ I, A.H. 1263.

Scribe: همرا لال کول.

No. 898.

fol. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح معبا

SHARḤ-I MU'AMMÂ.

A commentary on the معمای متوسط of Jâmi (see No. 180. XII).

Beginning:—

اوف حمد و ستایش حکیم کارسانی را که ذات با جلالش از سمت
تنبیہ و تکلیل مجرور و معلولست *

The commentator does not reveal his name, but from the words سرے قدس, added after the name of Jâmi, it is evident that it was written after Jâmi's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahâdur Khân ابو الغازی عبد الله بھادر خان.

Written in learned Nastaliq, with a small illuminated head-piece

Dated Jumâdâ I, A.H. 998.

No. 899.

fol. 184; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; $8 + 4$;

جامع التمثیل

JÂMI'-UT TAMSÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muḥammad 'Alî Jabalrûdî محمد علی جبل رودی.

Beginning:—

سپاس بیحد و ستایش بیحد بی مثلی را سرزد که بایمانی دلکشای
السخ *

We learn from the preface that the author came to Haydarâbâd in A.H. 1054 = A.D. 1644, in the time of Sultân 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazir Shaykh Muḥammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

ot. This incident induced the Wazir to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fasl*.

A copy of the work is noticed in Rien ii. p. 773. A very similar work of this author, entitled *معجانب الامثال*, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i. p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques* vol. v. p. 522.

A collection of Persian and Hindûstân Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary Nasta'liq

Not dated, 18th century.

No. 900.

fol. 255; lines 11; size 12×7 ; $7\frac{3}{4} \times 4$.

The same.

Another copy of Muhammad 'Alî Jabalrûdî's *Jâmi'ut Tamsil*, beginning as usual

Written in Nasta'liq

Dated Teheran, A.H. 1241

Scribe, محمد مهدی.

No. 901.

fol. 51; lines 13; size 8×5 , 6×3 .

معجم الامثال

MAJMA'-UL AMSÂL.

An extract from Muhammad 'Alî Jabalrûdî's *Jâmi'ut Tamsil* beginning as usual:

سپاس بیکد و ستایش بیکد الخ *

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs arranged, like the original, in alphabetical order.

Written in fair Ta'liq.

Not dated: 19th century.

No. 902.

fol. 262, lines 16 : size $9\frac{3}{4} \times 6\frac{1}{2}$: 7×4 .

صفت کائنات

ŞIFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author : Siyâl Kûtî Mal, poetically surnamed Wârastah. سالکوتى
مل المتخلص به وارسته.

Beginning —

حمد سخن آفرینى که دلمایى صاف دطدیان، دروغه الصفا گردانیده
البح *

The work itself begins thus with a rhetorical description of
الله بسم on fol. 3^o :—

بسمه رنگین کلامى تعریف بسم الهی است که حسن آغاز امور
و آغاز حسن البحر *

The author, who does not give his name has already been mentioned in connection with his work *مصطلحات الشعرا* (see Nos. 812–813). The title of the work and author's name are thus endorsed on the title-page *صفت کائنات سالکوتى مل وارسته*.

The date of composition of the work, given in the preface, is
A.H. 1171 = A.D. 1757.

Comp. Rieu iii. p. 1006 and 1024 where the work is called *صفت کائنات* which seems to be a more appropriate title. Edited with marginal notes by Dînadayâl and Dhanpat Râi, Lucknow, 1878.

Written in ordinary Nasta'liq.

Dated 5 Jumâdâ II, A.H. 1235

Scribe : موسیٰ موتشاد.

No. 903.

fol. 294 : lines 14 : size $9 \times 5\frac{1}{2}$: $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'liq

Dated A.H. 1200.

Scribe: عوتی لعل.

A seal, bearing the inscription **اسد الله الغالب**, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullah Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47 : lines 12 : size $7\frac{3}{4} \times 6 : 5\frac{1}{4} \times 3\frac{1}{2}$.

رساله معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logogriphs.

Author: Nâsir 'Alî ul-Husavnî ul-Asgarî **ناصر علی الحسنی الاصغر**

Beginning:—

حمد میکنم خداوندی را که علم اسماء را به تعلیم نمود الخ *

The author wrote this treatise at the request of one غلام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logogriph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muḥammad Ḥasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logogriph referred to above is the following verse:—

بلبل منار را خوانی نگارن است گفته ام سه بار نامش روشن است

It is worked out on the margin thus:—

از بلبل هزار خراسته شده تروافاً و از هزار حرف غ و لفظ گلشن که
چهار حرف دارد نه مناسبت چهار عنصر بترتیب طبعی هوایش حرف
دوم باشد که ل باشد و چون لفظ ام سه نوبت نگویند مجموع غلام امام
بحصول آید *

In the colophon, dated Kânpûr, Duḥijjah, A.H. 1268, the scribe Wârîḡ 'Alî Sayfî وارث علي سيفی mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logogriphs. It begins thus :—

نقادان عیار سخندانای و نغابان کفوز معالی نیکو دانند که حل
و عقد نغزو معما ده امیرست اینم *

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy

SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

fol. 183, lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science

Author: Giyâs-ud-Dîn 'Alî 'Imrân bin 'Alî Mirân ul-Husaynî ul-Isfahânî غياث الدين على عمران بن علي ميران الحسيني الاسفهانى (who flourished in the seventh or eighth century of the Hijrah).

Beginning:—

سزاوار ستایش و سپاس مبدعی است که دافضلای دانی

The work is divided in ten *Fasl*, twenty *Aṣl*, four *Natâ'ij* and a *Kh alimah*, treating of natural philosophy: meteorology, as vapours, rain, winds, thunder, shooting stars, etc; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 439; W. Pertsch, Berlin Catalogue, p. 372; Ethé, Bodl. Lib. Catalogue, No. 1456; Ethé Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary Ta'liq.

Not dated: 19th century

The folios have been placed in new margins.

No. 906.

fol. 384. lines 35: size $15\frac{1}{4} \times 8\frac{3}{4}$; $11 \times 5\frac{1}{2}$.

دُرَّةُ التَّاجِ لِغُرَّةِ الدُّبَاجِ

DURRAT-UT-TÂJ LI-ĞURRAT
UD-DUBÂJ.

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Dîn Maḥmūd bin Mas'ūd bin Muṣliḥ uṣh-Shīrāzī قطب الدین محمود بن مسعود بن مصلح الشیرازی.

Beginning:--

اگرچه بر زمین آریات کیاست و خاطر اعجاب فریاست پوشیده نیست
که نعت جلال ربوبیت و وصف کمال انویدیت و شکر مولود نعم نبی
نهایت النعم

Qutb-ud-Dîn Shīrāzī the most eminent disciple of Khwājah Naṣīr-ud-Dîn Ṭūsī (A. H. 672 = A. D. 1274), and according to Taqī Auhādī, fol. 583^a, the sister's son of Shaykh Sādī, was born in Shīrāz A. H. 634 = A. D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock, ii, p. 212. He died on Sunday, 17 Ramadān, A. H. 710 = A. D. 1310.

Regarding the word "Dubāj" in the above title Dr. Rieu, p. 434, informs us that Amīrah Dubāj was the hereditary title of the Ishāqāwand or Ishāqiyah princes of the Bayah Pas, or Western Gilān, whose capital was Fūman, and for one of whom the Durrat-ut Tāj was composed. According to the preface in our copy, Dubāj, for whom the author wrote the work, was the son of Fīl Shāh bin Rustam Shāh. His name is introduced thus fol. 2^a—

شهر یار معظم ساطن جلال و دایم جمسید عهد سکند. وقت شمس
الدنیاء والذین فخر الملوک والسلاطین و مع الکفر و المشرکین و قدر الخواجه
و المتمردين محی العدل فی العالمین مظهر الحقیق و النعمانین المخصوص
بعزیزت اب العالمین دباج بن السلطان السعید حسام الملوک، الذین و یلشاه
بن الملك المعظم سیف الدین رستم بن دباج *

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus :

دواج بن فیله شاه بن رستم بن دوداج بن خیلو بن شرف الدوله بن
سلطان شاه بن دوداج بن ادکن بن جیحون بن فیاض خسرو بن ابی نصر بن قیابخسرو
بن ابی شجاع بن ادکن بن فیاض خسرو بن ادکن بن دوداج بن حبشی بن
حالمو بن سرسان بن اسحق بن سالم بن قنوس بن نورج بن حسن بن شهر
برن ویزو بن بلخ بن نرسی بن هومز بن اردشیر بن فیروز بن نرسی بن
کردز بن دسچن بن دلاس بن بهرام بن شاپور بن اشک بن اشک بن اشک
بن دابا بن بهمن بن اسفندیار بن کشتاسب بن بهراسپ بن کستین بن
دیفداد بن کیومرث بن کی کشتاسب بن حاشر بن عوض بن جم بن جمشید بن
کاؤوس بن معصص بن عمرو بن هوشنگ بن سیدامک بن کیدمرت بن
اعیم بن نوذ بن ارم بن سام بن نوح بن نهم بن ملک بن متوشلح بن
اخنوخ و شو ادیس انبی علیه السلام بن یازد بن مهایل بن فسان بن
افوش بن شدت بن آدم علی نبیذ و علیه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilân, Muhammad bin Jamâl-ud-Din Muhammad bin حسرت (sic)

عالم معظم معطر الوزرا فی العالم دستور کیلان مشهور ایران
شمس الدوله و ادین جمال الاسلام و امسامین محمد بن صاحب السعبد
جمال ادین محمد بن جبک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following :—

Fâtihah, on science in general and its branches; in three *Fasl* :—

- 1) on fol. 3^b . در بیان فضیلت علم و تعلیم
 (2) on fol. 7^b : در حقیقت علم و آنکه تصور علم بدیهی است یا ممکن است
 (3) on fol. 8^b . در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven Maqalah:—

- (1) on fol. 19^b : آن مشتمل است بر صد تعلیم و بیان روس نمائند
 نیز در آنست *
 (2) on fol. 26^a : در اکساب تصورات
 (3) on fol. 27^a : در فضائات
 (4) on fol. 33^a : در لوازم فضائات عند الانفراد
 (5) on fol. 26^b : در حجت
 (6) on fol. 39^b : در انواع افئسه و لواحق آن
 (7) on fol. 40^b : در صناعات پنجگانه که بر همان و جدل و خطابت
 و شعر و مغالطه است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two Fann:—

- (1) on fol. 44^a : در امور عامه جمله مقصومات را
 (2) on fol. 52^a : در اقسام اعراض وجودی و اعتباری

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two Fann:—

- (1) on fol. 62^a : در اجسام طبیعی و مقومات و احکام آن
 (2) on fol. 72^a : در نفوس و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که علم ریاضی است) in four Fann:—

- (1) On fol. 82^b : در اسطیقات که عبارت است از کتاب اولیدس
 (2) on fol. 135^a : در تلخیص معیشتی بطلموس
 (3) on fol. 173^b : در ارنطامتی بمعنی خوانش اعداد
 (4) on fol. 181^b : در علم موسیقی بمعنی علم الاعیان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two Fann:—

- (1) on fol. 215^a : در عقل و آثار آن در عالم جسمانی و روحانی
 (2) on fol. 222^a : در واجب الوجود و وحدانیت او و بعوت جلال او
 و کثرت فعل و عنایت او *

Khatimah, in four Qutub:—

- (1) on fol. 234^b. The fundamental principles of faith (در اصول
 دین).

(2) on fol. 294^b. The secondary points (انچه معروف دین معلوم دارد).

(3) on fol. 331^b. Ethics and politics (در حکمت عملی که منحصراًست در نهذب اخلاق و سیاست منزلتی و مدنی).

(4) on fol. 367ⁿ. Rules of religious life, Sûfism, etc. (در بیان انچه غالب راه حق را دانستن آن در بایست شود در سلوک راه حق).

The contents of the work are fully given in *Jahrbücher*, vol. 88 : *Anzeigebblatt*, pp. 17-21. See also Rieu, ii. p. 434; G. Flügel, vol. i, p. 35; Eth. Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat. p. 340; Hāj Khal. vol. iii. p. 201; *Mélanges Asiatiques*, vol. ii. p. 57.

Written in small learned Nasta'liq

Dated Haydarâbâd, Golconda, Rabi I, A.H. 1027

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Quṭb-ud-Din Shīrāzī (copied from the Taḍkirah of Taqī Aḥḥādī), by the donor's father Maulavi Muḥammad Bakhsh Khān, dated 25 Dūlqa d. A.H. 1272.

On the same page is a note by Muḥammad Ali ul-Husayni, dated, Sûrat, A.H. 1166.

No. 907.

fol. 376; lines 20; size 11 $\frac{1}{4}$ × 6 $\frac{1}{4}$; 7 × 3 $\frac{1}{4}$.

نفاّس القنّون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopædia of science.

Author: Muḥammad bin Maḥmūd ul-Āmuli محمد بن محمود الأمّلی

Beginning:—

حمد وثنا و شکر بی انتہا حضرت بادشاہی را کہ امکار ادکیا و انظار

عزلا الهم *

The author, a bigoted Shī'ah, flourished during the reign of the Ilkhānī sovereign Sultān Uljāitū (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the *Kulliyāt* of the Qānūn of Ibn-i Sīnā, upon the *Kulliyāt* of the Qānūn of Shīraf-ud-Dīn Ilākī, and upon the *Mukhtaṣar fil Uṣūl* of Ibn-i-Hājib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, *Shaykh Jamāl-ud-Dīn Abū Ishāq Maḥmūd Shāh* (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazīr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultān Abū Ishāq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqālah*.

The present MS. ends in the middle of the fifth *Bāb* of first *Qism*, treating of the history of the kings from the time of the Abbasides down to the author's time. The concluding words are :

این ضعیف گفت قریب سی سال باشد فرمود ترا معلوم نیست
گذرون قریب چهل سال است

The full title of the work, given in the preface, is *مخاض الحنون فی*
عرائس العيون

Detailed descriptions of the work are given in G. Flügel, i. pp. 38-42; Rieu, ii. p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib. Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7; pp. 164-167; and p. 352, 2; Wiener, Jahrbücher, vol. 61, Anzeigeblatt, pp. 2-10; Mélanges Asiatiques, iii. p. 734, and v. p. 261; Rehatsek Catalogue raisonné, p. 58 No. 44; Hāj. Khal. vol. iv, p. 500 and vi, p. 364; etc.

No. 908.

fol. 354; lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bāb* of the first *Qism* :-

چهل سال است این ضعیف از خواب د. آمد و هرچند تا مل نذمود *

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwān at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated: apparently 17th century.

No. 909.

coll. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Natâ'is-ul-Funûn*, comprising both *Qism* Beginning as usual —

حمد و ثناء و شکر بى القلم الخ *

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary *Ta'liq*, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

Dated Ramadân, A. H. 1219.

No. 910.

coll. 969; lines 21; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

جواهر العلوم همايونى

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ. ل

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Fâḍil bin 'Alî bin Muḥammad ul-Miskinî ul-Qâḍî us-Samarqandî: محمد فاضل بن على بن محمد "مسكنى" القاضى "سمرقندى"

Beginning —

فما علمت من منظومات حوالہ علوم و تصانیف مصنفات مآخذ و کلماتین
منتورات نواب رسوم و تصانیف مؤلفان کائن الخ *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حدائق الانوار (see Nos. 907-909), بحار العلوم و غرائب العيون (by

Imâm Fakhr-ud-Dîn Râzî, *d.* A.H. 606 = A.D. 1209, see Hâj. Kha I vol. ii, p. 19) and ستبى الآثار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muḥammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—
Muqaddimah, in three *Qism*, fol. 2^b:—

- (1) قسم اول در بیان شرف علوم و فضیلت علما
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqâlah I, fol. 4^b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

- (1) باب اول در علم خط
- (2) باب دوم در علم انشا
- (3) باب سیوم در علم شعر
- (4) باب چهارم در علم قافیه
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معمیات امیرحسین و بیان نغز
- (7) باب هفتم در علم بدایع و صنایع شعری و اظهار مضمیر
- (8) باب هشتم در علم لطائف و مطائبات
- (9) باب نهم در امثال و حکایات بر سیل تشبیه و استعارات
- (10) باب دهم در علم لغت
- (11) باب یازدهم در علم صرف
- (12) باب دوازدهم در علم نحو

- (13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم معانی و معقولات
 (16) باب شانزدهم در علم عقاید
 (17) باب هفدهم در علم معارف الهیات
 (18) باب هجدهم در علم امور عامه
 (19) باب نوزدهم در علم اعراض
 (20) باب بیستم در علم حکمت
 (21) باب بیست و یکم در علم منطق
 (22) باب بیست و دوم در علم مذهب و آداب بحث

Second *Qism*, in twelve *Bāb* :—

- (1) باب اول در علم قصص انبیاء
 (2) باب دوم در معرفت تاریخ ملوک فارس که قبل از عهد سید المرسلین بوده اند *
 (3) باب سیوم در علم سیر الذبی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت وافعال و عزرات نبوی و بیان اوصاف
 خانه کعبه *
 (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفاء
 (6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند
 تا عهد بغدادی حضرت صاحبقران *
 (7) باب هفتم در معرفت تاریخ بغدادی حضرت صاحبقران و اولاد
 و اخفاء بزرگوار ایشان *
 (8) باب هشتم در علم انساب
 (9) باب نهم در علم معانی عالم
 (10) باب دهم در علم سیر و مقامات طایفه اولی از اولیا
 (11) باب یازدهم در معرفت مراتب و مقامات طایفه ثانیه از
 مسائیم طریقت از خواجها و نقشبند و غیرهم و بیان منابر
 و مزارات انبیاء و اولیا و بیان طرح و وضع خانه کعبه *
 (12) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی
 و دنیوی و دنیوی *

Maqûlah II, fol. 343^a.

First *Qism*. in twenty-two *Bâb* :—

- (1) باب اول در تہذیب اخلاق
- (2) باب دوم در علم تخلیئہ نفس از اوصاف ذمیمہ
- (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت اداب استخدام
- (6) باب ششم در معرفت حقوق ممالیک
- (7) باب ہفتم در معرفت جبران
- (8) باب ہشتم در علم مجالس و محاضرات
- (9) باب نهم از علم اداب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دہم در علم حقوق ملوک بر رعایا
- (11) باب یازدہم در بیان معرفت جواهر نامہ
- (12) باب دوازدهم در بیان معرفت ورس نامہ و بعضی از حیوانات
- (13) باب سیزدہم در بیان معرفت فرسنامہ
- (14) باب چهاردہم در بیان معرفت بار نامہ و غیرہ
- (15) باب پانزدہم در عام تشریح اعضا
- (16) باب شانزدہم در معرفت کلیات طبیبی
- (17) باب ہفدہم در بیان اسباب سنت ضروریہ و يتعلق بہا
- (18) باب ہجدهم در بیان علم فیض
- (19) باب نوزدہم در بیان معالجات طبیبی
- (20) باب بستم در بیان حمیات
- (21) باب بست و یکم در بیان عام فرابادین یعنی معرفت ادویہ مفردہ و مرکبہ بتقریت حروف تہجی *
- (22) باب بست و دوم در امراض عین

Second *Qism*, in nineteen *Bâb* :—

- (1) باب اول در علم عبدات بر مذہب اربعہ
- (2) باب دوم در علم مذاکحات و تخلیعات
- (3) باب سیوم در معاملات

- باب چهارم در معرفت عفو و شهادات و ماناسب بهذه (4)
المسطورات *
- باب پنجم در علم عقوبات و جزایات (5)
- باب ششم در علم فرائض و قسمت مواریت و ایراد قواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *
- باب هفتم در علم آداب القاضی و متفرقات (7)
- باب هشتم در علم سلوک (صکوک read) و قبالات (8)
- باب نهم در علم محاضرو دعاوی (9)
- باب دهم در علم سجلات (10)
- باب یازدهم در علم فتوی (11)
- باب دوازدهم در علم اصول فقه (12)
- باب سیزدهم در علم احتساب (13)
- باب چهاردهم در علم صید و اصطیاد و حله و حرمت اکثر (14)
حیوانات *
- باب پانزدهم در علم سنن و احکام (15)
- باب شانزدهم در علم آداب طعام (16)
- باب هفدهم در معرفت امور مباحثه (17)
- باب هجدهم در معرفت فوائد متفرقه و لطائف مجتمعه فقهیه (18)
- باب نوزدهم در علم موعظه و نصایح (19)

Maqālah III, fol. 789^b.

First *Qism*, in twelve *Bâb* :—

- باب اول در علم تفسیر و حل الفاظ مشککه قرائی (1)
- باب دوم در علم قراءت سبعة (2)
- باب سیوم در علم خواص اوراد و فتحیه و ترجمه قصیده برده (3)
و حزب البحر (و) سور و آیات *
- باب چهارم در علم ادعیه ماثوره و دعوات مشهوره (4)
- باب پنجم در علم حدیث (5)
- باب ششم در علم اصول حدیث (6)
- باب هفتم در معرفت قواعد و اصطلاحات صوفیه (7)
- باب هشتم در علم سلوک (8)

- (9) باب نهم در علم توحید و مراتب مکاشفای
- (10) باب دهم در معرفت مشاهدات
- (11) باب یازدهم در معرفت مقامات و مراتب آن
- (12) باب دوازدهم در علم حقیقت

Second Qism, in thirty-three Bâb :—

- (1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
- (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
- (3) باب سیوم در معرفت احکام نجوم
- (4) باب چهارم در علم هیئت
- (5) باب پنجم در علم اصطراب و بیان صنعت آن
- (6) باب ششم در معرفت کره افلاک
- (7) باب هفتم در معرفت اقالیم سبعه
- (8) باب هشتم در علم صور کواکب
- (9) باب نهم در معرفت مسالک و ممالک
- (10) باب دهم در علم تکسیر
- (11) باب یازدهم در علم آداب وقف
- (12) باب دوازدهم در علم حروف
- (13) باب سیزدهم در علم جفر جامع
- (14) باب چهاردهم در طلسمات
- (15) باب پانزدهم در علم نیرنجات
- (16) باب شانزدهم در علم کیمیا
- (17) باب هفدهم در علم سیمیا
- (18) باب هجدهم در علم تقوه اسما و شرایط آن
- (19) باب نوزدهم در علم تسخیر کواکب
- (20) باب بیستم در علم غرایم
- (21) باب بیست و یکم در علم رمل
- (22) ✓ باب بیست و دوم در علم حساب
- (23) باب بیست و سیوم در علم مساحت و جراثقال و بیان مبصرات
- (24) باب بیست و چهارم در علم استفا (sic)
- (25) باب بیست و پنجم در علم قیامت

- (26) باب بست و ششم در تعبیر خواب
 (27) باب بست و هفتم در معرفت اختلافات و نام شانه و معرفت
 تفأل *
- (28) باب بست و هشتم در معرفت طالع مواید و رائجه و طاع
 (29) باب بست و نهم در معرفت اشکال افلیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی
 (32) باب سی و دوم در علم دم و دهم که حکماء هند در این
 علم کتب معتبره تصنیف کرده اند *
- (33) باب سی و سیوم در علم شطرنج

در علامات فائت و احوال آخرت : *Khâtimah*.

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

No. 911.

foll 400 : lines 10 : size $12\frac{1}{4} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الهند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes.

Author : Mirzâ Khân ibn Fakhr-ud-Dîn Muḥammad مرزا خان ابن فخر الدین محمد.

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzâ Muḥammad B. Fakhr-ud-Dîn Muḥammad.

Beginning :—

الحمد لله رب العالمين اما بعد چنین گوید مست جاد

هنديان الخ *

We are told in the preface that the author wrote this work in Alamgir's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjahân), for prince Mu'izz-ud-Dîn Jahândâr Shâh.

The work is divided into a *Muqaddimah*, seven Bâb and a *Khâtimah*, as follows :

Muqaddimah on the Hindû system of writing.

Bâb I on prosody (مَنكَل).

Bâb II on rhyme (نَك).

Bâb III on figures of speech (التَّنْكَار).

Bâb IV. on the theory of love (سَنْكَارِيس).

Bâb V. on music (سَنْكَبِت).

Bâb VI. on sexual science (كَوَك).

Bâb VII on physiognomy (سَاعِدْرَك).

Khâtimah on idioms.

The present MS. comprising the first volume, ends with the first portion of the fifth *Bâb*, with the following words:

و تمام بغدادان سه مائتوا باشد بدین شکل

No. 912.

fol. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bâb* and the remaining part of the work.

Beginning:—

بدین شکل ... هشتاد و نیم مائزدی تال بنون ممدوده انهم *

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramaḍân, A.H. 1211.

Scribe: شرف علی ساکن عاروه.

No. 913.

fol. 371; lines 23; size $14 \times 7\frac{1}{4}$; 9×5 .

شاهد صادق

SHÂHID-I-ŞÂDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muḥammad Şâdiq bin Muḥammad Şâliḥ ul-Iṣfahâni
محمد صادق بن محمد صالح الصفهاني الإزداني ul-Âzâdânî.

Beginning:—

الحمد لله تعالى و منه المبتدى و اليه المتهدى انهم

A detailed account of the author has been given in connection with his historical work *Ṣubḥ-i Ṣâdiq*, No. 471.

We learn from the preface to the present work that Ṣâdiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bâb*, subdivided into numerous *Faṣl*, and a *Khâtimah*.

Contents:—

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc:

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سنأت و انچه بدان مناسبت بود, on fol. 5^b, in 107 *Faṣl*:—

فصل اول در حمد و سپاس ایزد تعالی *

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالی *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مناجات *

فصل هشتم در دعا *

فصل نهم در نعت رسول الله صلی الله علیه و آله و سلم *

فصل دهم در صلوة و سلام بر سید الانام صلی الله علیه و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در مناقب خلفای راشدین *

فصل سیزدهم در دوستی اهل بیت و مناقب ایشان *

فصل چهاردهم در ذکر صحابه و تابعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هجدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

- فصل بستم در تقلید و اجتهاد *
- فصل بست و یکم در مذهب و اختلافات آن *
- فصل بست و دوم در ذکر روافض *
- فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *
- فصل بست و چهارم در کفر *
- فصل بست و پنجم در الحاد و ارتداد *
- فصل بست و ششم در بت پرستی *
- فصل بست و هفتم در نذاسخ *
- فصل بست و هشتم در کیش هذود *
- فصل بست و نهم در فسق *
- فصل سیم در توبه و استغفار *
- فصل سی و یکم در ندامت و اعتذار *
- فصل سی و دوم در شریعت و تکلف *
- فصل سی و سوم در نیت *
- فصل سی و چهارم در علم و عمل *
- فصل سی و پنجم در جبر و اختیار *
- فصل سی و ششم در قضا و قدر *
- فصل سی و هفتم در سعادت و شقاوت *
- فصل سی و هشتم در عز و ذل *
- فصل سی و نهم در حسنات و سیئات *
- فصل چهارم در طاعت و عبادت *
- فصل چهل و یکم در زهد و تقوی *
- فصل چهل و دوم در طهارت *
- فصل چهل و سوم در اذان *
- فصل چهل و چهارم در نماز *
- فصل چهل و پنجم در روزه *
- فصل چهل و ششم در زکوة *
- فصل چهل و هفتم در حج *

- فصل چهل و هشتم در کعبه شریف *
- فصل چهل و نهم در قبله *
- فصل پنجاهم در معرفت سمت قبله *
- فصل پنجاه و یکم در مساجد *
- فصل پنجاه و دوم در تصوف *
- فصل پنجاه و سوم در وجد و سماج *
- فصل پنجاه و چهارم در شیخ و مرید *
- فصل پنجاه و پنجم در ریا *
- فصل پنجاه و ششم در مخالفت نفس *
- فصل پنجاه و هفتم در ریاضت *
- فصل پنجاه و هشتم در تجرد و تعلق *
- فصل پنجاه و نهم در توکل *
- فصل شصتم در قناعت *
- فصل شصت و یکم در صبر *
- فصل شصت و دوم در شکر *
- فصل شصت و سوم در شکایت *
- فصل شصت و چهارم در رضا و تسلیم *
- فصل شصت و پنجم در اخلاص *
- فصل شصت و ششم در یقین *
- فصل شصت و هفتم در ثبات و استقامت *
- فصل شصت و هشتم در خوف *
- فصل شصت و نهم در رجا *
- فصل هفتادم در یاس *
- فصل هفتاد و یکم در امن *
- فصل هفتاد و دوم در اخلاق و تهذیب آن *
- فصل هفتاد و سوم در عادت *
- فصل هفتاد و چهارم در ادب *
- فصل هفتاد و پنجم در انکسار و هضم نفس *

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواضع *
- فصل هفتاد و هشتم در تحية و سلام *
- فصل هفتاد نهم در تكبر و عجب *
- فصل هشتادم در غرور *
- فصل هشتاد و يكم در تفاخر *
- فصل هشتاد و دوم در مدح و ذم *
- فصل هشتاد و سوم در ذكر جمیل *
- فصل هشتاد و چهارم در ذكر اخيار و اشرار *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مكافات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشتاد و هشتم در شفاعت *
- فصل هشتاد و نهم در انتقام *
- فصل نودم در حلم *
- فصل نود و يكم در شرم و حیا *
- فصل نود و دوم در رحم *
- فصل نود و سوم در رفق و شدت *
- فصل نود و چهارم در مدارا و مواساة *
- فصل نود و پنجم در غضب *
- فصل نود و ششم در حسد *
- فصل نود و هفتم در حرص *
- فصل نود و هشتم در طمع *
- فصل نود و نهم در استغنا *
- فصل صد در كرم و فضیلت آن *
- فصل صد و يكم در فتوت و مروت *
- فصل صد و دوم در منت *
- فصل صد و سوم در اخبار *

فصل صد و چهارم در سوال *

فصل صد و پنجم در هدیه *

فصل صد و ششم در اسراف *

فصل صد و هفتم در بخل *

Bâb II. treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Faṣl* :—

فصل اول در جلال و ریاست *

فصل دوم در خلافت و امامت *

فصل سوم در سلطنت *

فصل چهارم در ذکر برخی از عظمای ملوک *

فصل پنجم در علو همت *

فصل ششم در حفظ ناموس سلطنت *

فصل هفتم در حکم و نفاذ آن *

فصل هشتم در سیاست *

فصل نهم در مهابت *

فصل دهم در اکالا بودن سلطان *

فصل یازدهم در فرصت *

فصل دوازدهم در مشورت *

فصل سیزدهم در تدبیر و تقدیر *

فصل چهاردهم در عزم و حزم *

فصل پانزدهم در عجلت و تألی *

فصل شانزدهم در تجربه *

فصل هفدهم در عمل فرمودن *

فصل هجدهم در عزل و نصب *

فصل نوزدهم در وزارت و آداب آن *

فصل بیستم در عمل سلطان و کتاب دیوان *

فصل بیست و یکم در دبیر و آداب *

- فصل بست و دوم در رسولان و کار ایشان *
- فصل بست و سوم در رعایا و دهاقین *
- فصل بست و چهارم در زراعت *
- فصل بست و پنجم در قضا و آداب آن *
- فصل بست و ششم در فتوی *
- فصل بست و هفتم در احتساب *
- فصل بست و هشتم در اقامت حدود *
- فصل بست نهم در معاملات و خصوصیات *
- فصل سیم در رشوت *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیات *
- فصل سی و هفتم در غارت و سببی *
- فصل سی و هشتم در حبس *
- فصل سی و نهم در باز دادن سلطان *
- فصل چهارم در تزئین و ترتیب بارگاه *
- فصل چهل و یکم در تاج و تخت *
- فصل چهل و دوم در سکه و خطبه *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در نوبت *
- فصل چهل و پنجم در خاتم *
- فصل چهل و ششم در خیمه *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در نشستن سلطان با علما و ندما *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

- فصل پنجاهم در آداب ندیمی *
- فصل پنجاه و یکم در رکوب و نزول *
- فصل پنجاه و دوم در لشکر کشیدن و سفر کردن *
- فصل پنجاه و سوم در صلح و جنگ و آداب آن *
- فصل پنجاه و چهارم در درج و سلاح *
- فصل پنجاه پنجم در جهاد و شهادت *
- فصل پنجاه و ششم در شجاعت و جبن *
- فصل پنجاه و هفتم در هزیمت و فرار *
- فصل پنجاه و هشتم در ذکر بعضی از بدایع معارف *
- فصل پنجاه و نهم در ذکر برخی از تدبیرات *
- فصل شصتم در کمیت و کیفیت سپاه *
- فصل شصت و یکم در صفت سائر سپاه *
- فصل شصت و دوم در ترتیب و تجهیز سپاه *
- فصل شصت و سوم در مرسوم دادن به سپاه *
- فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
- فصل شصت و پنجم در نگهداشت مراتب سپاه و رعیت *
- فصل شصت و ششم در اسم و لقب *
- فصل شصت و هفتم در خدمت *
- فصل شصت و هشتم در ترتیب حشم و خدم *
- فصل شصت و نهم در رعایت تربیت یافتگان *
- فصل هفتادم در رعایت حقوق خدمت *
- فصل هفتاد و یکم در طاعت و الا *
- فصل هفتاد و دوم در ادای حقوق نعمت *
- فصل هفتاد و سوم در بغی کفران نعمت *
- فصل هفتاد و چهارم در وفا *
- فصل هفتاد و پنجم در غدر *
- فصل هفتاد و ششم در بندگی و ارادت *
- فصل هفتاد و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency.

باب سوم در عقل و علم و عیب و فنر و آنچه مناسب است بدین
on fol. 116^a, in 80 *Faṣl* :—

- فصل اول در عقل و فکر *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکر و حيله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علما *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در درس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطا و عوَاب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هجدهم در اسوله و اجوبه *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بیستم در جهل و نکوهش *
- فصل بیست و یکم در عیب و هذر *
- فصل بیست و دوم در عیب جوئی و عیب پوشی *
- فصل بیست و سوم در کلام و سکوت *
- فصل بیست و چهارم در فضیلت سخن *
- فصل بیست و پنجم در فصاحت و بلاغت *
- فصل بیست و ششم در ادب سخن گفتن *

- فصل بست و هفتم در اسرار و کتمان آن *
- فصل بست و هشتم در صدق *
- فصل بست و نهم در قول و فعل *
- فصل سیم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمت و افترا *
- فصل سی و سوم در غیبت *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در نمیمه و غمز *
- فصل و ششم در مزاح و مطائبه *
- فصل سی و هفتم در وعظ و نصیحت *
- فصل سی و هشتم در ذکر خطیب و واعظ *
- فصل سی و نهم در صورت بعضی از خطب *
- فصل چهارم در صورت بعضی از رسائل *
- فصل چهل و یکم در خط و کتابت *
- فصل چهل و دوم در دوات و قلم *
- فصل چهل و سوم در رسائل و مکاتیب *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شعرا *
- فصل چهل و ششم در معما *
- فصل چهل هفتم در علم عروض *
- فصل چهل و هشتم در علم فوافی *
- فصل چهل و نهم در صرف و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در قراءت *
- فصل پنجاه و دوم در قرآن شریف و تلاوت آن *
- فصل پنجاه و سوم در تفسیر *
- فصل پنجاه و چهارم در حدیث *

- فصل پنجاه و پنجم در دعوات *
- فصل پنجاه و ششم در کلام *
- فصل پنجاه و هفتم در فقه و اصول *
- فصل پنجاه و هشتم در طب *
- فصل پنجاه و نهم در صحت و عافیت *
- فصل شصتم در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در علم حروف *
- فصل شصت و سوم در علوم غریبه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تفاعل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کهنانت *
- فصل شصت و نهم در تعبیر *
- فصل هفتادم در خواب و بیداری *
- فصل هفتاد و یکم در هیئات و نجوم *
- فصل هفتاد و دوم در اسطرلاب *
- فصل هفتاد و سوم در بعضی از مسائل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیفا *
- فصل هفتاد و هشتم در علم انسب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Faṣl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muḥammad and his companions, the Imāms, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which Shâh Jahân marched on the Deccan, foll. 173^b-200^b.

فصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عبس و غم و لهو و لعب و انچه باین لائق بود, on fol. 200^b, in 75 *Fasl*:—

فصل اول در عشق *

فصل دوم در شوق و ذوق *

فصل سوم در هجر و وصل *

فصل چهارم در انس و وحشت *

فصل پنجم در شهرت و خمول *

فصل ششم در مجانست و مجانست *

فصل هفتم در زیارت *

فصل هشتم در تقدیم و تاخیر و آداب نشستن در مجالس *

فصل نهم در دوستی و آشنائی *

فصل دهم در دشمنی و عداوت *

فصل یازدهم در شماتت و لجاج *

فصل دوازدهم در فقر *

فصل سیزدهم در غنی *

فصل چهاردهم در نکوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در زور و سیم *

فصل هفدهم در جواهر *

فصل هجدهم در نقد و نسیه *

فصل دوزدهم در قرض *

فصل بیستم در امانت و خیانت *

فصل بیست و یکم در دزدی *

فصل بیست و دوم در سعی *

- فصل بست و سوم در کسل *
- فصل بست و چهارم در شغل و فراغ *
- فصل بست و پنجم در سفر *
- فصل بست و ششم در راه رفتن *
- فصل بست و هفتم در وطن و غربت *
- فصل بست و هشتم در تجارت و آداب آن *
- فصل بست و نهم در ربوا *
- فصل سیم در کیل و میزان *
- فصل سی و یکم در کسب و صناعت *
- فصل سی و دوم در نقاشی *
- فصل سی و سوم در جواهری *
- فصل سی و چهارم در رزق و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سیری و گسستگی *
- فصل سی و هفتم در قلت و کثرت اکل *
- فصل سی و هشتم در آداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فضیلت آن *
- فصل چهارم در آداب سفره کشیدن *
- فصل چهل و یکم در غیافت *
- فصل چهل و دوم در بخل بر طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطایف *
- فصل چهل و پنجم در قحط و غلا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیش و طرب *

- فصل پنجاه و یکم در اُدت *
- فصل پنجاه و دوم در خنده *
- فصل پنجاه و سوم در طلاق *
- فصل پنجاه و چهارم در گریه *
- فصل پنجاه و پنجم در غم و وهم *
- فصل پنجاه و ششم در عسر و یسر *
- فصل پنجاه و هفتم در مصیبت و بلا *
- فصل پنجاه و هشتم در صبر بر مصیبت *
- فصل پنجاه و نهم در تعزیه و ماتم *
- فصل شصت در لعب و قمار *
- فصل شصت و یکم در نرد *
- فصل شصت و دوم در شطرنج *

The sixty-second *Faṣl* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ *
- فصل شصت و چهارم در گنجفه *
- فصل شصت و پنجم در لعبهای دیگر *
- فصل شصت و ششم در چوگان بازی *
- فصل شصت و هفتم در شکار و آداب آن *
- فصل شصت و هشتم در شراب و نکوهش *
- فصل شصت و نهم در مستی *
- فصل هفتادم در صفت شراب و آداب شرب *
- فصل هفتاد و یکم در ذکر برخی میخوارگان *
- فصل هفتاد و دوم در بنک *
- فصل هفتاد و سوم در افیون *
- فصل هفتاد و چهارم در سرود و صفت آن *
- فصل هفتاد و پنجم در رقص *

Bāb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما يتعلق بها, on fol. 253^b, in 96 *Faṣl*:—

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و آخرت *
- فصل سوم در فکوهش دنیا و طالب آن *
- فصل چهارم در ترک دنیا *
- فصل پنجم در فضا و انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در فصول *
- فصل هشتم در ایام و لیالی *
- فصل نهم در صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در غنیمت دانستن عمر *
- فصل سیزدهم در غفلت *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محاسن *
- فصل هفدهم در روح و جسم *
- فصل هجدهم در حیات و موت *
- فصل نوزدهم در ونا *
- فصل بیستم در جنازه *
- فصل بیست و یکم در کفن *
- فصل بیست و دوم در قبر *
- فصل بیست و سوم در میثاق *
- فصل بیست و چهارم در مرثیه *
- فصل بیست و پنجم در حشر و نسر *
- فصل بیست و ششم در محاسبه و ثواب و عقاب *
- فصل بیست و هفتم در بهشت *
- فصل بیست و هشتم در اعراف *
- فصل بیست و نهم در دوزخ *

- فصل سیم در افلاک *
- فصل سی و یکم در کواکب *
- فصل سی و دوم در ابعاد اجرام *
- فصل سی و سوم در هیئات فلک و عذصر *
- فصل سی و چهارم در آتش *
- فصل سی و پنجم در باد *
- فصل سی و ششم در آب *
- فصل سی و هفتم در خاک *
- فصل سی و هشتم در نباتات *
- فصل سی و نهم در ریاحین *
- فصل چهارم در اثمار *
- فصل چهل و یکم در ابر و برف و باران *
- فصل چهل و دوم در رعد و برق *
- فصل چهل و سوم در شهاب *
- فصل چهل و چهارم در قوس قزح *
- فصل چهل و پنجم در عیون و اذغجار آن *
- فصل چهل و ششم در آبار *
- فصل چهل و هفتم در انهار *
- فصل چهل و هشتم در بحار *
- فصل چهل و نهم در سفینه *
- فصل پنجاهم در جبال *
- فصل پنجاه و یکم در هیئات زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll 281^a-305^b.

- فصل پنجاه و دوم در بلاد *
- فصل پنجاه و سوم در خانه و سرا *
- فصل پنجاه و چهارم در ذکر بعضی از ابنیه عالم *
- فصل پنجاه و پنجم در جوار و حقوق آن *

- فصل پنجاه و ششم در حمام *
- فصل پنجاه هفتم در مدرسه و خانقاه *
- فصل پنجاه و هشتم در قلعه *
- فصل پنجاه و نهم در ملایکه *
- فصل شصت در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاجوج و ماجوج *
- فصل شصت و چهارم در قلب *
- فصل شصت و پنجم در حواس *
- فصل شصت و ششم در طول و قصر *
- فصل شصت و هفتم در قوت و ضعف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صورت و سیرت *
- فصل هفتادم در قبیح *
- فصل هفتاد و یکم در علم فراست *
- فصل هفتاد و دوم در اختلاج *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در ناخن جیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تناسل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و افریا *
- فصل هشتادم در تزویج و مناکحه *
- فصل هشتاد و یکم در غیرت *
- فصل هشتاد و دوم در عفت و عصمت *
- فصل هشتاد و سوم در شهوت *

- فصل هشتاد و چهارم در نکوهش نزویج *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *
- فصل هشتاد و هفتم در لطائف *
- فصل هشتاد و هشتم در بوسه و ملاعبه *
- فصل هشتاد و نهم در مباشرت *
- فصل نودم در زنا و فیادت *
- فصل نود و یکم در لواطت *
- فصل نود و دوم در آلت *
- فصل نود و سوم در فرج *
- فصل نود و چهارم در حیض *
- فصل نود و پنجم در بول و غایط *
- فصل نود و ششم در خرطه *

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order :

خاتمة الكتاب در اسما on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najib 'Alī Khān, alias Sayyid Husayn ul-Ḥasanī, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā'istāh Khān on Wednesday, 16 Dūlqa'd, a. h. 1138, the eighth year of Maḥammad Shāh's reign :—

[Amīr-ul-Umarā Shā'istāh Khān, with his original name Abū Tālib, or Mirzā Murād, was the son of Wazīr Aṣaf Khān, and grand-son of Nūrhān's father I'timād-ud-Daulah. He was appointed Wazīr by the emperor Shāh Jahān. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarāt. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Āgrah on the banks of the Jamnā.]

بتاریخ شانزدهم ذی قعدة سنه ۱۱۳۸ هجری و سنه هشت جلوس
محمد شاه بادشاه غازی روز چهار شنبه این کتاب که موسوم است به شاهد
صادق تصنیف صادق صفهائی بدستخط جمیع یاران در دار الخلافه
شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بده درگاه خلایق پناه
نجیب علی خان عرف سید حسین الحسینی عورت اتمام پذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS through Mirzâ Murâd 'Alî and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol. 267; lines 21; size $7\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4$

تقول عشرة

'UQÛL-I 'ASHRAH.

A compendium of science.

Author: Muḥammad Barârî Ummî ibn Muḥammad Jamshîd bin Jabbarî Khân ibn Majnûn Khân Qâqshâl: محمد براری امی ابن جمشید بن جباری خان ابن مجنون خان قاقشال

Beginning:—

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که تواند
بجا آورد النعم *

In the preface the author says that he wrote this work in A.H. 1084=A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047=A.D. 1637, he was present in an assembly at کواره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فهم and فراست. The main divisions are:

I. در بیان کره (افلاک) The celestial globe عقل اول, on fol. 4^b, in sixteen فهم, nine فراست and two کیاست.

II. عقل دوم The Astrolabe (در اسطرلاب), on fol. 56^b, in six فهم and three فراست

III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine فهم and five فراست

IV. عقل چهارم The terrestrial globe (در کره زمین و آنچه بدو مناسب), on fol. 75^a, in thirty-seven فهم and seven فراست.

The twenty-second فهم, fol. 146^a, contains short notices of eminent saints: the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

V. عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen فهم, twenty فراست and ten کپیاست.

VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two فهم and one فراست.

VII. عقل هفتم Minerals, vegetables and animals (در معدنیات), on fol. 239^b, in six فهم and six فراست.

VIII. عقل هشتم Seas (در بحار), on fol. 257^a, in two فهم.

IX. عقل نهم Creations, inventions, wonders. (در وضع و اختراع), on fol. 261^b, in three فهم.

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

پی تاریخ این تالیف امی چو برسیدیم از علمای هر شهر
یکی زیشان ز روی لطف فرمود عقل عشق و اعجاز و ده

A full table of contents is given at the beginning, foll. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p 43.

Written in a careless Ta'liq.

Apparently 18th century.

A seal, dated A.H. 1277, and bearing the inscription بر اعدای دین شد مظفر حسن

Emendations are occasionally found on the margins.

No. 915.

fol. 152 ; lines 19 ; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$

رشحات الفنون

RASHHÂT-UL FUNÛN.

An encyclopædia of sciences.

Author : Amîn-ud-Dîn Khân bin Sayyid Abul Makârim bin Sayyid Amir Khân Husayni ul-Harawî سید ابوالمکارم امین الدین خان بن سید امیر خان حسینی السروی.

Beginning :—

سیاس بیقیاس آن معبود مطاق و آن مسجود برحق را جل

شانه الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chrono-gram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashhât* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents :—

Rashhah I. Exegetis of the Qurân علم تفسیر, fol. 2^a.

Rashhah II. Traditional sayings علم حدیث, fol. 3^b.

Rashhah III. Fundamental principles of faith. شعب الايمان, fol. 5^a.

Rashhah IV. Scholastic Theology عقائد و کلام, fol. 5^b.

Rashhah V. Fundamental principles of the law اصول فقه, fol. 7^b.

Rashhah VI. Law فقه, fol. 8^b.

Rashhah VII. Doctrines of Sûfism. مرقیة, fol. 10^a.

Rashhah VIII. Science and its branches حکمت و تقسیم اقسام آن, fol. 14^a.

Rashhah IX. Medicine طب, fol. 18^a.

Rashhah X. Practical Philosophy حکمت عملیه, fol. 26^a.

Rashhah XI. Syntax نحو, fol. 34^b.

Rashhah XII. Flexion صرف, fol. 37^a.

Rashhah XIII. Rhetoric معانی, fol. 37^b.

Rashhah XIV. Eloquence بیان, fol. 40^a.

Rashhah XV. Ornaments of speech بدیع, fol. 41^a.

Rashhah XVI. History تاریخ, fol. 41^b.

The sixteenth or the last *Rash̄hah* is an abridgment of universal history. It begins with Âdam. and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq.

Dated Pûnah, Rabî' II. A.H. 1273.

Scribe : سید احمد ابن سید حبیب الله.

No. 916.

fol. 143 ; lines 17 : size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTAŞAR-I MUFÎD.

A short general compendium of science.

Author : Sayyid Muḥammad Aslam Bangâli Pandwâ'î سید محمد اسلم بنگالی پندوا'ئی.

Beginning :—

سبحان الله حکمت بالغه خالق ارض و سموات بمرتبه شامل الخ *

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Ġulâm 'Ali from the works of Alâ-ud-Dîn Abû 'Ali Qûshjî, Hamd Ullah Musta'fi Qazwîni, Tûsi, Muḥammad Barârî, Maşlîḥ-ud-Dîn Lâri, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Matlab* and twenty *Fâ'idah* as follows.

مطلب در معرفت مجردات و مرکبات که مادی ایجاد کائنات اند و هم
fol. 2^a. لزومات آن

فائدۀ اول در بیان عقول fol. 11^b.

فائدۀ دوم در بیان احوال اجرام علوی fol. 12^b.

فائدۀ سوم در بیان علانکه و حملۀ عرش و سکان سموات fol. 28^b.

فائدۀ چهارم در بیان صبح و شفق fol. 29^a.

فائدۀ پنجم در بیان معاق و هلال و بدر fol. 29^a.

فائدۀ ششم در بیان کسوف اعیاب و خسوف ماه fol. 30^a.

فائدۀ هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبانهروز و ساعت fol. 30^b.

فائدۀ هشتم در بیان کون و فساد fol. 36^b.

فائدۀ نهم در بیان عذاصر اربعه fol. 37^a.

فائده دهم در بیان انسان. fol. 117^a.

فائده یازدهم در بیان نفس انسانی و ارواح. fol. 119^a.

فائده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن. fol. 122^a.

فائده سیزدهم در بیان قوای ناعنه و قوای خادمه و قوای مخدومه. fol. 124^a.

فائده چهارم در بیان قوای عقله. fol. 125^b.

فائده شانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا. fol. 126^a.

فائده شانزدهم در بیان سن و عمر. fol. 132^a.

فائده هفدهم در بیان انواع که در تحت اجناس فضایل اند. fol. 134^a.

فائده هجدهم در بیان انواع اعداد اجناس فضایل که آنرا ردایل گویند. fol. 137^a.

فائده نوزدهم در بیان جن و شیطاں. fol. 139^a.

فائده سیم در بیان اسامی علوم حکمت نظری و حکمت عملی. fol. 140^b.

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 917.

fol. 75 ; lines 12 ; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

فرمان جعفری

FARMÂN-I JA'FARÎ.

A tract on logic, theology, natural philosophy, etc.

Beginning :—

تجلی طور عقل فلسفه آفرین و مصباح ایوان فهم حقیقت گزین *

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A. H. 1206 = A. D. 1791.

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair Ta'liq.

Dated 10 Muḥarram, A. H. 1258.

Scribe میرزا لال کول.

No. 918.

pp. 529 (foll. 264); lines 21; size $12 \times 8\frac{1}{4}$; $9 \times 6\frac{1}{2}$.

قواعد المصدرین

QAWÂ'ID-UL-MAŞDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Aḥmad Ullah bin Muḥammad Wāḥid bin Shaykh Imâm Qurayshî احمد الله بن محمد واحد بن شیخ امام قریشی

Beginning:—

ستایش حکیمی که در ادراک فزون حکمتش خود دور بین حکمای
عصر مجهول^۱

In the preface the author tells us that he wrote this work in A.H. 1261=A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رسانم از قواعد فارسیه چنان بهم باید رسانید که از مطالع
جميع افاعد حروف و قواعد ترکیب میغهای و مصادر و اشعار و لغات
تجذیس و غیر تجذیس و غیره فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayân*, as follows:—

1. p. 5. در چگونگی زبان فارسی و علامت ترکیبات صغما و ضمیرها و عدده
 - 2 p. 13. در حروف مفردات و اعراب و اعلال و تبدلات حروف نسبی و مصادر
 3. p. 43. در بعض حروف مرکبات و اسمای صلات و جمع و ظرف و فاعل
و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف ضمیر ذی
روح و غیر ذی روح و تفسیر اماله و ترخیم و مشبه و مشبه به
و اقسام اضافت و نشیده و استعاره و الفاظ تجذیس و سجع و مقلوب
و صنایع لفظی و معنوی و اقسام نظم و کسفت آن *
 4. p. 69. در مصدرات فارسی معده صغهای و ضمیرهای از الف ممدوده
- با نای مننای بعدانی *

5. p. 113. در اسمای اعضای انسان از سر تا قدم بزبان عربي و فارسي و هندي.
- 6 p. 117. در اسمای امراضی که از بدن انسان متعلق است در زبان عربي و فارسي و هندي *
7. p. 121. در اسمای ادویات معدده که بتعديل مزاج انسان ضرور است.
8. p. 126. در اسمای ادویات مرکده و اجزای معدنی و خواص الادویه.
9. p. 130. در اسمای آلات و افزار که بکار طبابت و جراحت درکار است.
- و بعضی ظروقات ضروری *
- 10 p. 132. در اسمای اربهار و فواکه و اثمار و نره و بختهای و حبوبات و اعذبات.
- که در خورش انسان مخصوص است *
11. p. 142. در اسمای انساب و اکتساب انسان و چار صنف حیوان که بزبان عربي طار و عاشتی و سابع و راحف باشد *
12. p. 159. در اسمای بلاد و مقامات و انبهار و رودخانها.
13. p. 175. در اسمای بیغمبران و سلاطین و حکما و خواندین و پهلوانان.
- و نمائندگان و عیبه روزگار سلف معه حقیقت آنها *
14. p. 200. در اسمای تلبیسات و بارچما و سلاحات و سازهای که بکار مطربان.
- و سرود خوانان می آید +
15. p. 210. در اسمای سی لحن نازید و دواړده مقام و تنش آوازۀ موسیقی.
- و هفت خط جام جم و هشت کنج خسرو پرویز و سی و هفت نام سبب و هفت آتشکده نارسدان و هفت الوان با هفت سناره و مر هفت آرائش زنان و ربوات و نه جواهرات و هفت فلم کفایت و اربع عناصر و حواس خمسۀ و ذائقۀ سده و شش جیت از دنیا *
16. p. 214. در اسمای هشت بست و هفت چشمه و هفت دوزخ و الوان.
- کوناگون و دواړده نماد شمسی معه بروج آسمان و نماد فمری و هفت اقالیم با هفت سناره و صفت هفت آسمان و کنهت هفت زمین و عیبه *
17. p. 221. در ترکیب نویسن حساب حمل و حروف ابجد و اوران اجناس.
- و ادویه و عیبه و دهار اعداد معه کواکب آن *
18. p. 227. در فواعد و اسمای بکور عروغی که برای نظم ضرور است و ترکیب.
- تطبیع کردن معه فائده و ردیف *

19. p. 249. نخبس اللغات از الف محدودہ نایابی متنای نخبانی
 20. p. 523. در لغات مفردہ زبان فارسی و بعضی در عربی از الف محدودہ
 نایابی متنای نخبانی *

The MS. breaks off abruptly at the beginning of the last section with the word بستان under the letter ب.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105 : lines 15 : size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A fragment of a work of an encyclopædic nature.

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading :—

المتفرقات چند لغات فلزات و معدنیات و خاصیت آن از اصلاح جوهریان
 و اطباء حوادمندان وارد شد است النخ *

The subjects treated in this copy are :—

Mineralogy, fol. 1^a : prosody and rhyme, fol. 28^b ; female beauties, fol. 61^b ; human bodies, fol. 81^a ; description of horses, camels weapons, places, etc. fol. 93^a ; meanings of detached letters ; fol. 98^b ; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On fol. 39^a-61^b the author reproduces the treatise on rhyme by 'Atā Ullah bin Maḥmūd ul-Ḥusaynī (d. A.H. 929=A.D. 1523) who extracted it from the *Maqāṭa'*, or last section of his exhaustive work on the art of poetry, entitled الصناعة. It is therefore evident that the present work was written after the death of 'Atā Ullah.

Written in ordinary Nasta'liq.

Not dated : 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

fol. 26 : lines 15 : size $9\frac{3}{4} \times 6 : 5\frac{1}{4} \times 2\frac{3}{4}$.

ترجمہ بانٹ سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Karb bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qaṣidah in praise of the Prophet.

Translator : Muḥammad Ja'far محمد جعفر

Beginning :—

نقل کرده اند روایت ثقات که کعب و بجیر هر دو پسر زهیر بن ابی سلمیٰ مزنی از مقام خویش بیرون آمده انج *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islām and his composition of the Qaṣidah. The first Arabic *Bayt* begins thus on fol. 4^a.

بانٹ سعادت فلعلیٰ الیوم متبول الیم ابتدا کرد بستن وراق و عشق تا مہربانی و شفقت طلب نماید از حضرت نبویہ الیم

In the concluding lines it is said that Muḥammad Ja'far translated this Qaṣidah by order of Shāh Muḥammad ul-Ja'fari.

Written in ordinary Indian Ta'liq.

Not dated : 19th century

No. 921.

fol. 83 : lines 15 : size $9\frac{1}{4} \times 6 : 7 \times 4$

شرح قصیدہ حمیریہ

SHARḤ-I QAṢĪDAH-I ḤIMYARĪYAH.

A Persian paraphrase and explanation of Sayyid Ismā'il bin Muḥammad bin Zayd bin Rabī'at ul-Ḥimyarī's (d. A.H. 179 or 171 = A.D. 795 or 787) famous قصیدہ حمیریہ, also called قصیدہ حمیریہ, composed in praise of the Prophet and his family.

Beginning :—

نَعْمَدُكَ يَا مَنْ أَنْقَدْنَا بِمَعْمَدِنِ النَّبِيِّ الْمُخْتَارِ النِّجَمِ

For the Arabic original see Loth. Arabic Catalogue. No. 371, xii.

The translator's name is not given. The commentary begins thus on fol. 7^b :—

لَمْ يَمُرَّ بِاللَّوِيِّ مَرِيعٌ لَوْى بِالْكَسْرِ بِالْقَصْرِ مَقْطَعُ الرَّمْلِ
النِّجَمِ *

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Ṣâdiq, the sixth Imâm of the Shī'ah.

Written in careless Ta'liq

Dated 28 Ramaḍân, A. H. 1253.

Scribe : سید البی بخش.

The seals of Nawwâb Sayyid Vilâyat 'Alī Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 922.

fol. 109; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

شرح قصیدۂ بردہ

SHARḤ-I QAṢĪDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Din Abū 'Abd Ullah Muḥammad bin Sa'īd Bûsiri's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qaṣidah in praise of the Prophet, entitled Burdah.

Commentator : Ġaḍānfar bin Ja'far Ḥusayni عضنفر بن جعفر حسننى.

Beginning :

مورون نون کلامی کہ ارکان بیت المعمور قصیدہ ستخفوی ازو سالمست

النِّجَمِ *

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue, p. 234; G. Flügel i. p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hâj. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion ; French translation by De Sacy in Garein de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on *Burdah* see Ethé. India Office Lib. Catalogue, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the *Burdah* and begins on fol. 3^b with the first *Bayt* of the *Qaṣīdah*. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Šafar, year not given : apparently 17th century. The original folios are placed in new margins.

Scribe : محمد قاسم.

No. 923.

fol. 168 : lines 17 : size $8\frac{1}{4} \times 4\frac{3}{4}$: $5\frac{1}{2} \times 2\frac{1}{4}$.

شرح قصیده بُردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būsīnī's *Qaṣīdah*.

The work begins at once with the commentary on the first Arabic *Bayt* thus :—

من تذکر جبران النخ الجوهر - اتذکر زُد آوردن الجار همسایه
الجبران جمع ذی خداوند سلم درخت است در بادیه یا اسم موضع النخ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word الجوهر or اللغز ; then follows a grammatical explanation, called التصریف, then a syntactical explanation called النحر, then a paraphrase, introduced by the word مغلود, then a detailed mystical explanation of the *Bayt*, called النکات, and finally a general summing up termed الحاصل.

Written in minute Nasta'liq, with occasional marginal notes.

Not dated : 18th century.

No. 924.

fol. 41 : lines 15 : size $9\frac{1}{2} \times 5\frac{3}{4}$: $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح قصيدۀ بردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Būṣīrī's Qaṣidah.

Commentator : Nizām-ud-Dīn ibn Muḥammad Rustum bin 'Abd ullah ul-Khujandi ul-Āminābādi نظام الدین بن محمد رستم بن عبد الله الخجندی بن الامینابادی.

Beginning :—

تذای بی انتہا و سپاس بیفیل برای مبالغہ علیم فرد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urī who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair Ta'liq

Not dated : 19th century.

Scribe : خسر الله.

No. 925.

fol. 44 : lines 21 : size $9\frac{1}{2} \times 6$: $7\frac{1}{2} \times 4$

شرح قصيدۀ بردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Būṣīrī's Qaṣidah.

Beginning —

قال الشيخ الامام الفاضل العلامة شرف الدين ابو عبد الله محمد بن

سعيد البوصيري النخ *

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در این مقام یک ورق نیست.

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A. H. 1205.

Scribe. محمد.

No. 926.

fol. 112 : lines 19 : size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

شرح تصنیف برده

SHARH-I QASÎDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûşîrî's Qasîdah-i Burdah.

The MS. opens abruptly thus :—

..... التمثال مسحون و ملحم کوناگون از کف

خمول احرام جلال بسته متوجه درگاه انور *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذکر جبران بدی سلم الخ التذکر یاد کردن و یاد آوردن جار

همسایه جبران جمعش دو صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المعردات; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حاصل العکوی.

The MS. breaks off in the middle of the فتركيب of the Arabic *Bayt* معاربه ثم العجبال فسل عنهم مصادمهم with the following words : و قتال احمال تنداد است و عدم نانو و انفعال و این خصال در ...

The MS. is damaged and pasted over with patches throughout.

Written in ordinary Nasta'liq.

Not dated : 18th century

No. 927.

foll. 356 ; lines 19 : size $9\frac{1}{4} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 4$.

شرح دیوان : لمی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Diwân of 'Alî bin Abû Tâlib.

Commentator : Husayn bin Mu'in-ul-Dîn ul-Maybudî : حسن بن معین الدین المبدی.

Beginning :—

سپاس سعادت اس‌اس و شکر عبادت لب‌اس معبودی را که اعلام نبوت
ولایت النبی *

Husayn Maybudî, who adopted the poetical *nom de plume* Mantîqî, was born, according to Sâm Mirzâ's Tuhfah-i Sâmî, in Maybud, a village in Yazdajird. [The correct reading is Maybud, and not Maybid or Maybud as generally accepted by modern writers. The author of the Ansâb (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place : *نفیج المدم و سکون الماء* : *المنقوطة بانین من تحتها و ضم الماء الموحدة و فی آخرها الذال المعجمة . . . و هو* [بلدة نواحی اصیان من کور اعطخر قریه من برد جرد . . .] He studied philosophy in Shirâz under Dawâni, that is to say, the celebrated philosopher Muhammad bin Asad Dawâni, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Ḥabib-us-Siyar* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and according to Yahyâ Qazwini's *Lubb-ut-Tawârikh* (see No. 469), was put to death A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Safawî (A.H. 907-930 = A.D. 1502-1524). The author of the *Riyâd-ul-Ulamâ* says that Husayn died in A.H. 912 = A.D. 1506. See also *Raudât-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also *Ḥabib-us-Siyar*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khal., vol. ii, p. 499 and vi, p. 471. His philosophical treatise *انوار العقول* is noticed in Rieu ii, p. 812.

For the Arabic Diwân of 'Alî with its full title *انوار العقول* from کلام وصی الرسول, see the Arab. Cat. of the British Museum,

p. 276; G. Flügel i. pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Dîwân*, by Mustaqîmzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Şûfis and philosophers, divided into seven sections, called فوائده, on account of which the work is generally called فوائده مسمیة. The seven sections are as follows:—

Fâtihah I. on the true path followed by the elect, fol. 3^b:

فَاتِحَةُ اَوَّلَىٰ دَر بِيَانِ رَاةِ رَاسِتِ كَه مَسَالُوكِ اَعْقِيَا اِسْت *

Fâtihah II, on the essence of God, fol. 13^b:

فَاتِحَةُ ثَانِيَه دَر ذَاتِ خُدا نَعْدَس وَتَعَالَى *

Fâtihah III. on the names and attributes of God fol. 21^b:

فَاتِحَةُ ثَالِثَه دَر اَسْمَاءِ وَصِفَاتِ *

Fâtihah IV. on "the greater man" or the macrocosm, fol. 30^a:

فَاتِحَةُ رَابِعَه دَر اِنْسَانِ كَبِيرِ *

Fâtihah V. on "the lesser man" or the microcosm fol. 46^b:

فَاتِحَةُ خَامِسَه دَر اِنْسَانِ صَغِيرِ *

Fâtihah VI, on prophecy and saintship, fol. 69^a:

فَاتِحَةُ سَادِسَه دَر نَبُوْتِ وَوَلِيْتِ *

Fâtihah VII, on the virtues and prerogatives of 'Alî, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by Ġulâm Ḥusayn bin Hidāyat 'Alî Khān Tabātabā'i is noticed under No. 1319. Beginning of 'Alî's *Dîwân* and the commentary, on fol. 99^a.

النَّاسُ مِنْ جِهَةِ التَّمَثُّلِ اَكْفَرُ اَبُو حَسَنِ اِدَمَ وَالْاِمَامُ حَوَاءُ
مَفْهُومِ تَعْرِيفِ اِشَارَةِ اِسْتِ اَهْ تَعْبِيْنِ وَنُمِيْيزِ مَعْنَى دَ ذَهْنِ سَامِعِ وَحَرْفِ كَه
نَزْدِ سَيِّئِيَه اِلَمْ وَنَزْدِ خَائِلِ مَجْمُوعِ هَمْزَةِ وَالِمْ اِسْت *

In the conclusion the commentator says that he completed the work in Şafar, A.H. 890, the year 406 of the Jalâlî era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator Maybudî)

شَمَحْ مَعْنَى الدِّينِ اِلَى عَرَبِي = مع

د = محمود (i.e. Maḥmūd Shābistārī the author of the Gulshan-i Râz).

حافظ شيرازي = ظ

ممنوی مولوی روم = می = عب

ابن القارضی = غی

For other copies of the commentary see Rieu i. pp. 19 and 20 : Ethé, Ind. Office Lib. Cat Nos 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabi' I, A.H. 928.

No. 928.

fol. 392 : lines 19 : size $10 \times 6\frac{1}{4}$: 7×4

The same.

Another copy of Ḥusayn Maybudī's commentary upon the Diwān of 'Alī, beginning as above :—

سلسلہ سعادت اسس النخ *

Fātiḥah I on fol. 3^b ; II on fol. 15^a ; I II on fol. 23^a . IV on fol. 31^b ; V on fol. 48^a ; VI on fol. 59^a ; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated ; 16th century.

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246 ; lines 20 : size $9\frac{1}{4} \times 6\frac{1}{2}$: $7 \times 4\frac{1}{4}$.

The same.

Another copy of Ḥusayn Maybudī's commentary upon 'Alī bin Abū Tālib's Diwān, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Ḥusayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi'.

Beginning —

چون ضرر مسکین احببی سفت زینت عذار روزگار دولت ما گسته

النخ *

Written in fair Nastâliq.

Folios are mounted on new margins.

Not dated : 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275; lines 25; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nastâliq slightly inclined to Naskh. Foll. 1-22 are written in clear Nastâliq, in a later hand.

Not dated : 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282; lines 15; size $10\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Alî's Diwan, begins on fol. 157^a.

No. 932.

fol. 414; lines and size same as above.

Vol. II, or continuation of preceding copy.

Beginning :—

خطاب نه امير المومنين عثمان عليه التحية و الرضوان - فان كذت
النسوى ملكت امورهم النجم *

Both the volumes are written in fair Naskh by the library scribe Maḥmûd 'Âlam of Bihâr

Dated A. H. 1339.

No. 933.

foll. 8; lines 7; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

(صد پند)

ŞAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning :—

الحمد لله رب العالمين والصلوات والسلام پیر مرآة نور الله

قبره میفرماید *

It would appear from the preface that these counsels were addressed to Khawajah Nizâm-ul-Mulk Tûsî خواجه نظام الملک طوسی (born in Tûs, A.H. 408 = A.D. 1017 *d.* in Nahâwand, A.H. 485 = A.D. 1095) the celebrated Wazîr of Sultân Alp Arslân by the Pir of Harât پیر مرآة. This Pir of Harât is evidently identical with the famous saint Khawajah Abd Ullah Anşârî (b. A.H. 396 = A.D. 1006 *d.* A.H. 481 = A.D. 1088) who is also known as Pir-i Anşâr. See *Riyâd uşh-Shu'arâ*, *Nafahât*, etc.; see also *Ethé, Ind. Office Lib. Catalogue*, No. 1778 where his other works are mentioned. A copy of this tract, entitled *بند خواجه نظام*, is noticed in *Ethé, Ind. Office Lib. Cat.* No. 1780, and three copies, one of which is entitled, *بند نامه* or *نصحت نامه*, are noticed by *Flugel*, iii. pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece

The title *صد پند* appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naşir-ud-Dîn Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated : A.H. 972.

Scribe : کمال الدین محمود بن جلال الدین جورفانی

No. 934.

fol. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وہابیای نظام ملکی

WIŞÂYÂ-I NIZÂM-UL-MULK.

Counsels of the famous Wazir Nizâm-ul-Mulk addressed to his eldest son Abul Mozaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate

Beginning :—

شرائف نکمیدات بدشاهی را کہ انتساب فخر دین بنظام ملک
از حکمت کاملہ اوست انج *

Nizâm-ul-Mulk, the celebrated Wazir of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazir by Barkvârûq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul-Mulk.

For further particulars see *Raudat-us-Şafâ*, vol. iv, p. 61; *Ḥabib-us-Siyar*, vol. ii, juz 4, p. 91; *Mélanges Asiatiques*, vol. vi, p. 115; Elliot, *Hist. of India*, vol. ii, pp. 485-504ⁿ. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows :—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Faṣl I. Dangers of the wazirate, fol. 17^b.

Faṣl II. Rules and duties of Wazirs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzarâ* 'دستور الوزر' (by Nâṣihî) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page *Unwân*.

Not dated; apparently 17th century.

No. 935.

fol. 446: lines 19: size $12\frac{1}{4} \times 9: 10 \times 5\frac{1}{4}$.

شرح مقامات حریری

SHARḤ-I MAQÂMÂT-I ḤARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abū Muḥammad Qâsim bin 'Alî bin Muḥammad ul-Ḥarîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Ḥarîrî, who was born at Baṣrah in A.H. 446 = A.D. 1054 and died in A.H. 515 or 516 = A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Badî-uz-Zamân ul-Hamadânî (d. A.H. 398 = A.D. 1007). For Ḥarîrî see Ibn-i Khallikân, vol. i. p. 458; Brockelmann, vol. i. p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شروع میکنم من بخدم خدایی که بخشاینده است فی الاصرار
رحمن رحیم بخشاینده است *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found:

1, on fol. 14^b; 2, on fol. 23^a; 3, on fol. 30^v; 4, on fol. 38^a; 5, on fol. 46^a; 6, on fol. 53^b; 7, on fol. 64^a; 8, on fol. 71^v; 9, on fol. 77^b; 10, on fol. 87^b; 11, on fol. 95^b; 12, on fol. 102^a; 13, on fol. 111^a; 14, on fol. 119^a; 15, on fol. 123^b; 16, on fol. 134^a; 17, on fol. 142^a; 18, on fol. 150^b; 19, on fol. 165^a; 20, on fol. 176^a; 21, on fol. 182^v; 22, on fol. 193^a; 23, on fol. 203^a; 24, on fol. 217^a; 25, on fol. 229^v; 26, on fol. 237^v; 27, on fol. 247^v; 28, on fol. 262^a; 29, on fol. 269^v; 30, on fol. 285^a; 31, on fol. 293^b; 32, on fol. 301^b; 33, on fol. 319^a; 34, on fol. 326^b; 35, on fol. 333^b; 36, on fol. 336^v; 37, on fol. 343^a; 38, on fol. 349^a; 39, on fol. 352^b; 40, on fol. 359^a; 41, on fol. 367^b; 42, on fol. 371^a; 43, on fol. 377^a; 44, on fol. 388^a; 45, on fol. 399^b; 46, on fol. 405^a; 47, on fol. 415^a; 48, on fol. 422^b; 49, on fol. 428^v; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated; A.H. 1263.

Scribe محمد محسن واد سند شجاعت علی گیلانی بهاری

No. 936.

fol. 320 : lines 19 : size $10\frac{1}{4} \times 6\frac{1}{2}$. $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حریری

SHARH-I MAQÂMÂT-I ḤARÎRÎ.

A fragment of a commentary on the Maqâmât of Ḥariri.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmât* and breaks off in the middle of the thirtieth.

The opening words are

..... فطيفه گویند و فطایف جمع روزینه تالقیح و کسر زاء

منقوطه الخ *

The concluding words are :

مقدار روزی : که بسنده باشد و نمی یابم نوشتن دامن خود اینج *

Written in ordinary Ta'liq.

Not dated : 19th century

No. 937.

fol. 86 : lines 11-17 : size $13\frac{1}{4} \times 8\frac{3}{4}$: 9×6 .

مقامات حمیدی

MAQÂMÂT-I ḤAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works *Maqâmât-i Badî'î* Hamadâni and *Abul Qâsim Ḥariri*.

Author: Qâḍi Ḥamid-ud-Dîn Abû Bakr Balkhî قاضی حمید الدین ابو بکر بلخی

Beginning

الحمد لله الذي شرفنا بالتعلم والرسوخ وعرفنا بالدين الخ *

The author, a judge and an eminent poet of Balkh, died, according to Ibn-ul Asir, *Kāmil* vol. xi, p. 207, in A. H. 559 = A. D. 1163.

A full account of the author and the work is given in Rieu ii, p. 747. See also *Īlāj Khal.* vol. vi, p. 57. *Mélanges Asiatiques*, vol.

iii. p. 557: Copenhagen Catalogue. p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268

It is divided into twenty-four *Maqâmât*.

Written in ordinary Nasta'liq with copious marginal and inter-linear notes.

Dated 26 *Dulqa'd*, A.H. 1263.

Scribe: راج آرام.

No. 938.

foil. 273: lines 12; size $4\frac{3}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{3}{4}$.

اخلاق ناصری

AKHLAQ-I NÂSIRÎ.

The famous work on ethics.

Author: Naṣir-ud-Din Muḥammad bin Muḥammad ul-Hasan uṭ Ṭûsî, نصیر الدین محمد بن محمد الحسن الطوسی

Beginning:—

حمد بیکد و مدح بیعد "یق حضرت عزت ملک الملکی باشد الخ"

Naṣir-ud-Din Ṭûsî the distinguished philosopher and astronomer, was born at Ṭûs on 21 Jumâdâ I. A.H. 597 = A.D. 1201 and died at Bagdâd, 18 *Dulhijjah*, A.H. 672 = A.D. 1274

We learn from the preface that the author based the work on the Arabic work *عالم الفس* by Abû 'Alî Ahmad bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nâsir-ud-Din bin 'Abd-ur-Raḥîm bin Abi Mansûr who was the governor of Qubistân under the Ismâ'ili prince 'Alâ-ud Din Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2.155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist: an earlier one, in which the work is dedicated to the aforesaid Nâsir-ud-Din (see the Brit. Museum copy in Rieu ii. p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface

For further particulars of the author and the work see Browne Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii. pp. 441 and 856; Rieu, supplement, p. 107; W. Pertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435-1443; Ethé India Office Lib. Cat.

Nos. 2155-2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian Mss., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hâj. Khal. vol. i. pp. 205 and 287; Ḥabib-us-Siyar, vol. iii. juz 1. p. 60; Kashf-ul Ḥujub, p. 32; A. Sprenger in Z D M.G., xiii, pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib. Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small Nasta'liq on gold sprinkled paper

Not dated: 17th century.

The folios are mounted on new margins.

No. 939.

fol. 185, lines 18: size $7 \times 3\frac{1}{2}$: $5\frac{1}{4} \times 2$.

The same.

Another copy of the Akhlâq-i-Nâsirî, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nim-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

fol. 141: lines 20: size 10×8 : $7\frac{1}{4} \times 4\frac{3}{4}$.

شرح اخلاق ناصری

SHARḤ-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâsirî, beginning without any preface:—

فوالہ حمد بیکد و مدح بیعد ایمة لغت پر آند کہ اشتقاق حمد
از حمدة است الی *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالی شرح کتاب اخلاق ناصری *

A portion of this commentary is noticed in Ethé, Bodl. Lib.
Catalogue No. 1443

Written in fair Nasta'liq

Not dated : 19th century

No. 941.

fol. 105 ; lines 16 : size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حدیقة اللغة

HADÎQAT-UL LUĠAT.

A glossary on Nasir-ul-Din Tûsî's Akhlâq-i Nâsirî.

Author : Muhammad Sa'd محمد سعد.

Beginning :—

حمد کثیر و شکر خارج از جر و تکذیر لایق حضرت خاتمی نشد

النخ *

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Hâjib's 'الشافعی' (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^a.

Part II. Explanations of the Quranic verses, Hadîs, sayings of great men and poets, fol. 86^b.

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضارع معلوم بفاعل عمارت بکسر عین *

Written in ordinary Ta'liq.

Not dated : 19th century

No. 942.

foll. 88 ; lines 11 ; size $8\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂḤ-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsirî.

Author: 'Abd-ur Raḥim ibn 'Abd-ul Karîm 'Abbâsî Burhân-pûi
عبد الرحيم ابن عبد الكرم عباسى نورمانپورى

Beginning :—

حمد حکیمی کہ اکثر امثال عالم و فواعل بذی آدم نیایی احضار

افکار النسخ •

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâsirî, 'Abd-ur Raḥim collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Naṣir-ud-Dîn Tûsî himself and from which Tûsî gave lessons. Of this copy Abd-ur Raḥim secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows :—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Ḥadiṣ, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Shā'bān ; A.H. 1229.

No. 943.

fol. 81 ; lines 21 : size 11×7 : $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A work on ethics and politics.

Author: Mir Sayyid 'Alī bin Shihāb-ud-Dīn bin Mir Sayyid Muḥammad ul-Ḥusaynī of Hamadān, عمر سعد علی بن شهاب الدین بن میر سید محمد الحسنی السعدانی.

Beginning:—

حمد سیدار و ثنای بی شمار حضرت ملکی را که اسباب معاش سگان
ملک دیبوی را به تمهید قانون سیدست آفرید *

The author Sayyid 'Alī Hamadānī, known as 'Alī II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The *Dakhīrat-ul-Mulūk* is divided into ten *Bāb* as follows:—*Bāb I*, on faith, fol. 2^a :

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بنده
است از عذاب ابدی و وسیلت وصول او بدوام لذات بیغم
سرمدی *

Bāb II, on the duties of man, fol. 6^a :

باب دوم در ادای حقوق عبودیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bāb*, and the early portion of the third (باب سوم در مکارم) (اخلاق و حسن خلق) are wanting.

Bāb IV, on the rights and duties of parents, wives, husbands, children, etc ; fol. 16^a :

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عیین و اقارب و اصدق *

Bāb V, on the rules of government, rights and duties of subjects, etc, on fol. 24^b :

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرایط حکومت
و خطر عهده آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابَهت تصاریف ولایت حسن با مقتدیر اسرار خلافت نفسی
النجم

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان) is wanting.

Bâb VIII, on gratitude and contentment :

باب هشتم در بیان فضیلت شکر و قناعت *

Bâb IX, on forbearance fol 57^b:

باب نهم در بیان فضیلت عفو و حقیقت آن و ذکر مقام عفو و شکر *

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69^a.

باب دهم در مدمت کبر و عذاب و فضیلت تواضع و عفو که آن
از آفات و نوائم امور حکمت و امواتست و اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازالت آن *

The contents of the work have been stated by Hāj. Khal. vol. iii, p. 329: Ethé. Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447: G. Flügel, iii, p. 284: W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453: Stewart Cat. p. 50. Lithographed in Lahore. 1906.

A very good copy. Written in beautiful Nasta'liq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A.H. 968.

No. 944.

foll. 169 : lines 12 : size $10 \times 6\frac{3}{4}$: $5 \times 3\frac{1}{4}$

اخلاق محسنی

AKHLÂQ-I MUḤSINÎ.

An exceedingly valuable copy of the famous work on ethics.

Author. Ḥusayn bin 'Alī ul-Wā'iz ul-Kāshifi حسن بن علی الواعظ الکاشفی.

Beginning :—

حضرت پادشاه علی اطلاق عزت کلمته النجم *

Ḥusayn Kāshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sulṭān Ḥusayn, and dedicates the work to that king's son Abul Muḥsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé. Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title انیس المعارف was made by Pir Muhammad 'Azmi bin Pir Aḥmad bin Khalīl of Brussa in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308. Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit,' etc.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

کتبه العبد الفقير الحقير المذنب محمود بن سلطان علی اعزونی
..... فی شهر رجب المرجب سنه و تسعمایه *

No. 945.

fol. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlâq-i Muḥsini, beginning as usual.

Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

fol. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlâq-i Muḥsini, beginning as above.

Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwâl, A.H. 1113.

Scribe: حاجي عبد الغفور بن ملا محمد زمان بن ملا صافي بن حاجي عبيدي

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

fol. 158; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlâq-i Muḥsini, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

fol. 383; lines 11: size $10\frac{3}{4} \times 5\frac{3}{4}$; 7×3 .

نفايس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latif ul-Munshi, Nazil ul-Haramayan: عبد اللطيف المُنشَى نزيل الحرمین.

Beginning —

حمدا للعلی العادل اندي لا شبه له ولا معادل تعالیت آلاءه و توانیت
نعمایه النجم *

The full title of the work, as given on fol. 115^b, is نفايس الكلام. The royal personage to whom the work is dedicated, is called on fol. 46^a = ميران عادل شاه بن مبارکشاه بن عادل شاه الغاروقي القميشى. Mirān 'Ādil Shāh bin Mubārak Shāh bin 'Ādil Shāh ul-Fārūqī. This king is identical with Rājah 'Alī Khān Fārūqī, (A.H. 984-1005 = A.D. 1576-1596), the eleventh king of Khândîsh (see Briggs's Muhammadan Power in India, vol. iv, p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi', I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفايس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwîh* prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوۃ of Mulla Murin-ul-Miskin (see No. 48^b)

The contents of the work may be summarized thus —

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhānpūr, fol. 47^a.

Death of Mirān Shāh (A.H. 984 = A.D. 1576), fol. 49^a

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجه حسين از اولاد خواجه معين - روح الله الارى - سيد محمد البخاري
 سيد محمد - سيد مصطفى دهلوى - شيخ ابراهيم بروجي بغدادى - الدين اجمري
 - سيد مول - سيد ابراهيم بكمى - شيخ برهان ابن شيخ محمد عوف - فاروقى
 عبد الحكيم بن - عبد الكريم شيبان - سيد مول - also spelt on the margin as
 شيخ - سيد راجن بخاري - شيخ برهان نعمان - شيخ ابو جى خضر - شيخ ناجى
 قاضى - قاضى عبد الغنى - قاضى كبير محمد - عثمان مدرس - يوسف بنگالى
 شيخ احمد محتسب and نساء محمد بن وجهه الدين - روح الله دكنلى

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*: fol. 105^a.

On the excellence of *Khilāfat*, fol. 116^b.

On *Imāmat*, *Khilāfat* and sovereignty, fol. 123^a.

The *Khilāfat* of the four early *Kh*alifahs, fol. 125^b.

The *Kh*alifahs of the Umayyide dynasty, fol. 160^b.

The twelve *Imāms*, fol. 162^b. The name of each *Imām* is followed by his *Kunyah* or title, the date of his birth, the period of his *Imāmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imāms* and *Kh*alifahs and obedience to them, illustrated by numerous quotations from *Ḥadīṣ*, sayings of eminent ‘*Ulamā* and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Ḥadīṣ* on ‘Justice,’ with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576

نہصد و ہشتاد و چہار از حساب رفتہ کہ این نسخہ عابى خطاب
 یافت رفم از مدد فیض پاک رونق او توت برین لوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the *Qurān* by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:

نفیس الکلام و تراویس الاقلام - مما عني بجمعه و ترعيفه واعتنى بتأليفه
و تصنيفه اضعف عباد الله بذية و جرماً و اقوالهم معصية و جرماً نزيل الحرمين
الشريفيين و المفتى بالافتساء الى المكللين المذيقين عبد اللطيف المنشي
اورده الله موارد امتدانه و اصد عن مصادر عصيانه آمين امين لا ارضى
بواحدة حتى اغيف اليه الف آميناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

Scribe محمد بن شيخ عبد الله الصديقي.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Raḡī-ud-Dīn Aḥmad bin Maḥmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Ḥāj Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Raḡī-ud-Dīn Samarqandī, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصورى

AKHLÂQ-I MANŞÛRÎ.

A work on ethics and politics.

Author: Ġiyâş, popularly called Manşûr به مشهور به منصور

Beginning:—

حمد بیکد ... احدیرا که جز و نیست احد الخ *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصورى and also اخلاق عبات منصورى

The author Mir Ġiyâş-ud-Dīn Manşûr was the son of the eminent philosopher Mir Şadr-ud-Dīn Muḥammad Şhīrāzī (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i Manşûriyah at Şhīrāz and author of several works enumerated in the Maġâlīs-ul-Mu'minīn, fol. 412^b. Ġiyâş-ud-Dīn held for some time the influential post of Şadr under Şhâh Tahmâsp (A.H. 930-984

= A.D. 1524-1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* Shaykh 'Alī bin 'Abd-ul-Ālī, and returned to Shirāz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz :—

- (1) حجة الکلام قسم مذہب معاد منصدی رد افاول حجة الاسلام غزالی
- (2) محاکمات عمان والد خود میر صدر الدین محمد و ملا جلال الدین محمد
دوانی در حواشی ایشان بر شرح نجرید -
- (3) محاکمات عمان ایشان در حواشی ایشان بر شرح مطالع
- (4) محاکمات عمان ایشان در حواشی اوایل شرح مختصر اصول عضدی
- (5) شرح بر کتاب هماکل الانوار
- (6) شرح بر رساله اثبات واجب بدر خود
- (7) تعدیل المیزان بر منطق که خلاصه منطق شفاست
- (8) معیار الافکار که خلاصه تعدیل المیزان است
- (9) لواحق و معارج در هدیه در محاکمات کذاب نعتی تناهی
- (10) نجرید در حکمة
- (11) رساله در معرفت قله
- (12) معالم الشفا در طب
- (13) شافیه (مختصر معالم الشفا)
- (14) کتاب سقم در هدیه
- (15) حاشیه بر الممات شفا
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمه العین
- (18) رساله در باب خلافت فورند ارتد خود میر صدر الدین محمد
- (19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمس علامه دوانی
- (21) رد بر حاشیه تدب مشار الله
- (22) رد بر انموذج العلوم مشار الله
- (23) رد بر رساله زوراء مشار الله

- (24) رساله در تحقیق جهات
 (25) رساله مشارق در انبات واجب
 (26) The present work.
 (27) حاشیه بر اوایل کشف
 (28) مقامات العارفین
 (29) کتاب در تصوف و اخلاق که باسم فوزند ارجمند خود معروف الدین علی نوشتنه -
 (30) رساله قانون السلطنت
 (31) ناصی الرضوان
 (32) کتاب اساس در علم هندسه

The author of the *Majālis-ul-Mu'minin*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

- Mujallah* I, on fol. 3^o : در بیان مامعیت انسان و انتشار بطریق نمل
 (in four تجلله جهان)
Mujallah II, on fol. 95^o : در تمذیب اخلاق و کفایت سلوک با
 (in three تجلله خلاق)

For other copies see Rieu ii, p. 826^a; G. Flügel, vol. iii, p. 292; Jahrbucher, vol. 81, and Anzeigebblatt, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful Nasta'liq.

Dated, A. H. 1010.

No. 950.

fol. 146 : lines 17 : size $7\frac{1}{2} \times 4\frac{1}{4}$: $5\frac{1}{4} \times 2\frac{3}{4}$.

معادن الجواهر

MA'DIN-UL- JAWÂHIR.

A collection of anecdotes written in the style of Sa'di's Gulistân.

Author : Mullâ Tarzî ملا طرزی.

Beginning :—

جهان جهان نیایش جهاندار را سزد که رایات جهانگیری فرمان روایان
والاشکوة النخ *

The work, written for, and dedicated to Jahângir, was composed in A.H. 1025 = A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bab* (see fol. 8^a). The fullest redaction in twenty-two *Bab* and a *Khâtimah* is noticed in Ethé. India Office Lib. Cat. Nos. 793-795. Comp. Rieu. iii. p. 1038; J. Aumer, p. 60; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen *Bab* are enumerated thus at the beginning :—

باب اول در بیان درجۀ شهادت و قدرتی و تصرفی که آن زنده هنی
معنوی است *

باب دوم در عشق و محبت که وسیلۀ وصال به مطلوب حقیقی است *

باب سوم در بیوفائی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که صیقل مرآت ایمان و زیور مرآت صدق
و ایقان است *

باب پنجم در وفا و حقیقت پروری *

باب ششم در پاداش تهمت و افترا *

باب هفتم در داد گستری و عدل پروری *

باب هشتم در فضیلت نوکل و قذاعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقال *

باب دهم در بیان استغذای ایزدی که آستین او می افشاند بر خرقه پوشی
که بلی بدامان ریاضت کشیده سر از گردبان عجب بر
می آرد *

باب یازدهم در بیان بخشایش الهی در داره سرگستگان بادیه ضلالت
و گمراهی *

باب دوازدهم در بیان آنکه طینت آدمی را بآب غم سرشته اند و رقم الم
بر نوح جبین او نوشته و نغم مصائب بروز ازل در مزرع
وجود او کنسته *

باب سیزدهم در مذهب فقر و اضطرابی *

باب چهاردهم در بیان عجبائی که از پرده غیب بظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دانائی و رسائی اهل تفجیم *

باب هفدهم در بیداش اندیشه تبه در حق مردم بیگناه *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: ثناء الله.

The seals of Nawwâb Sayyid Vilâyat · Ali Khân and Sayyid
Khurshîd Nawwâb are found at the beginning and end of the copy.

The signature " Gore Ouseley " is found at the beginning of the
copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

محبوب القلوب

MAḤBÛB-UL-QULÛB.

A collection of moral tales and anecdotes.

Author: Barkhwurdâr bin Maḥmûd Turkmân Farâhî, with the
poetical *nom de plume* Mumtâz. برخوردار بن محمود ترکمان فرامی مدخلص
به ممتاز.

Beginning:—

الهي بزرگي و حسمت تراست سر افرازي ملک و دولت تراست

The author, who flourished under Minûchihr Khân's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu. ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethe, India Office Lib. Catalogue. Nos. 800-802: W. Pertsch, Berlin Catalogue. p. 317. The work was printed in Bombay. A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated: 19th century.

No. 952.

fol. 172; lines 17; size 7 × 4; 5 × 2½.

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sadi's Gulistân.

Author: 'Aziz Ullah Husâm-ud Dîn ul-Banârasî حسام اللہ حسام

الدین البنارسى.

Beginning:—

مفت و مفت مر جان آفرینی را که گلستان گفتار از نسیم سپاس

او همیشه بهار است الخ *

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sadi's is. It is dedicated to Shâh Jahân (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram گوه‌رستان تنه (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در سیرت سلاطین ماعدار و خوفین عدالت تنعار on fol. 15^a

گوهر دوم در اخلاق برگزیدماده الهی و احوال ایشان on fol. 65^a.

گوهر سوم در آداب گفتار و فوائد خاموشی on fol. 93^a.

گوهر چهارم در سیرگی دانش on fol. 103^a.

گوهر پنجم در فضایل جود و مروت و لطایف تواضع و انکسار on fol. 119^b.

گوهر ششم در کیفیت دنیا و حسن و قبح آن on fol. 125^a.

on fol. 136^a. گوهر حققتم در سوانح عشق و حسن و اداء دلفروبی

on fol. 157^b. خانمه بعض الحکمة الجبروت و من الموعظة الجليلت

Written in learned Nim Shikastah. Dated, Ramaḍān. A.H. 1116.

Scribe: محمد منعم ازولي بهاري ولد شمشع عبد العلي بن شمشع شهاب الدين

Occasional marginal notes and emendations.

No. 953.

fol. 361 : lines 18 : size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

منهجه اليقين

MANHAJ-UL-YAQÎN.

A commentary upon the وصت or "Testament" of Imam Ja'far Ṣâdiq, containing doctrines of faith, moral precepts, religious instruction, etc. etc.

Commentator : Muhammad bin Abû Turâb Gulistânah محمد بن ابونور گلستانه

Beginning :—

روايح روح افرواي حمدي كه مشام عذسكن علاء اعلي را سرگرم
عطيه نسيب سزد النجم *

According to Rieu i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the "روضة" of the famous Shî'ah doctor Muḥammad bin Ya'qûb ul-Kalîni's (*id.* A.H. 328 = A.D. 939) work کافی.

The commentator, with his full name Mirzâ Alâ-ul-Din Muḥammad bin Abû Turâb Gulistânah ul-Husayni, was a disciple of Muḥammad Bâqir Majlisî, and the author of a commentary upon the Nahj-ul-Balâgat, entitled "الكافي في شرح كلمات كالم الله" (Kāfi fî sharḥ kalimat kalâm Allâh) in twenty volumes (see Kashf-ul Hujub, fol 52^b).

The date of completion of the work, A.H. 1051 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in Kashf-ul-Hujub, fol 149^b. See also Āṣat Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'liq

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâvat 'Alî Khân and Sayyid

Khawrshid Nawwâb are found at the beginning and end of the copy.

No. 954.

fol. 412; lines 17; size 9 × 5; 6 × 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics:

Author: Mirzâ Muḥammad Rafi' Wâ'iz Qazwini میرزا محمد رفیع واغظ قزوینی.

Beginning:—

سپهرین مقامی کہ سرخیل کاروان فزون مبادرات تواند بود آنچه *

Mirzâ Rafi'-ud-Dîn Muḥammad, who flourished in Isfahân during the reigns of Shâh 'Abbâs II and Sulaymân of the Safawî dynasty, was also a poet of no mean distinction, and has left a *Diwân* in which he adopts the poetical title Wâ'iz (see Rieu ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the *Riyâd-ush-Shurârâ*, fol. 463^b, shortly after the accession of Sulṭân Ḥusayn (A.H. 1105–1135 = A.D. 1694–1722). See also *Majma'-un-Nafâ'is*, vol. ii, fol. 516^a; *Natâ'ij-ul-Afkâr*, p. 442; *Makhzan-ul-Garâ'ib*, vol. ii, p. 987; *Kashf-ul-Hujub*, fol. 1^b, etc.

The work is based on the Qurân and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS. comprises only the first *Bâb*, divided into three *Fasl*. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, *loc. cit.*; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's, Camb. Lib. Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Fasl* of the first *Bâb* and fourteen sections of the third *Fasl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page *Unwân* at the beginning.

Not dated; 19th century.

No. 955.

fol. 345 · lines 19 ; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muḥammad Rafi's Abwâb-ul Jinân, beginning as above :

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes.

Not dated : 19th century.

A seal of Sayyid Şafdar Nawwâb, Patna, is found at the top of the first page

No. 956.

fol. 321 : lines 19 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same

Another copy of the Abwâb-ul Jinân, beginning as usual

Written in ordinary Indian Ta'liq.

Dated 4 *Dulqa'îd* A. H. 1234

The seals of Nawwâb Sayyid Vilâyat 'Ali *Khân* and Sayyid *Khawrshîd* Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تحفۃ الاخيار

TUHFAT-UL AKHYÂR.

The author's commentary on his own Qaṣidah Mûnis-ul-Abrâr *ابن مونس*, which he composed in praise of 'Ali, the fourth *Kh*alifah.

Author Muḥammad Ṭāhir *محمد طاهر*.

Beginning :—

الحمد لله رب العالمين 'ما بعد انك چون محتاج رحمت الله

قادر محمد طاهر این قصیده را که بمونس الانوار موسوم است *

In a short preface the author tells us that as his Qaṣidah, entitled *Munis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience

The author Muḥammad Ṭāhir bin Muḥammad Ḥusayn ush-Shīrāzī un-Najafī ul-Qumnī, a most bigoted Shī'ah, was, according to the author of the Kashf-ul-Ḥujub, fol. 54^a, a contemporary of Muḥammad bin Ḥasan ul-Ḥasanī ul-Ḥurr ul-‘Āmilī who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the Majālis-ul-Mu'minīn of Nūr Ullah Shūstari, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Ṣūfism and a most virulent refutation of the Ṣūfic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Ṣūfic writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Ḥasan Khirqānī, Ḥasan Baṣrī, Ibrāhīm Adham, Mālik Dinār, Shibli, Junayd, Fuḍayl bin ‘Ayād, Bishr Ḥāfi, Dun-Nūn Miṣrī, Abū Ḥafṣ, Abul ‘Abbās, Muḥyi-ud-Dīn Ibn ul-‘Arabi, Aḥmad Ġazzālī, Sarī Saqaṭī, Bāyazīd Bisṭāmī and several others. It may be noticed that the author quotes passages from numerous Sunnī writers, particularly from Rūmī, for the sake of refutation.

In several places the author refers to his following previous compositions :—

اربعین (see Kashf-ul-Ḥujub, fol. 11^b), on fol. 78^a.

تحفة العقلا, on fol. 15^a.

تحفة عباسی, on fol. 18^a.

حكمة العارفين (see Kashf-ul-Ḥujub, fol. 54^a) and صیحة الدارين on fol. 113^a.

The Qaṣidah itself begins thus on fol. 2^a :—

بخوان دیده نوشتیم بر در و دیوار که چشم مردمی از اهل روزگار مدار

On the title-page the author is called محمد طاهر اصفهانی

Written in ordinary Ta'liq.

Not dated ; 19th century.

The seals of Nawwāb Sayyid Vilāyat ‘Alī Khān and Sayyid Khwushīd Nawwāb of Patna are found at the beginning and end of the copy.

fol. 155; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

شرح خطبہ شمشاد

An exhaustive Persian commentary on the Khutbah-i Shaqsha-qiyah.

Commentator : Imdâd 'Alî امداد علي.

طوبى لأديب هدرت شقا شقه للتعبان حمد من عرف *

The commentator dedicates the work to the Wazîr Mahdî 'Alî Khân Bahâdur Sipihdâr Jang.

The date of completion of the commentary, given at the end, is A.H. 1247 = A.D. 1831.

Not dated ; 19th century.

fol. 52; lines 14; size $7\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3$.

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'di's Gulistân, without author's name.

It consists of two sections: the first, or the prose section, begins thus with the following heading:—

سخندان جان نواز و بلند متضمن پندهای دلپسند و اندرزهایی
ارجمند ... جان پدر راستی بگزین و با راستکاران بنشین ^{الحم} *

The second, viz. the poetical section, begins thus on fol. 32^b :

ابیات جان فوز و شیرین متضمن پندهای دلنشین و اندرزهایی
گزین سر هر دانش گزین و درست ^{الحم} *

Written in fair Ta'liq.

Not dated ; 19th century.

No. 960.

fol. 54 : lines 15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the above work, beginning :—

سخندان جان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.

Not dated : 19th century.

THE END.



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"A book that is shut is but a block"

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